GUIDE TO SALVATION,

Bequeathed to a Perſon of HONOUR,

By his Dying-Friend

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Seek, firſt the Kingdom of God, and his Righteouſneſs, and all other things elſe ſhall be added unto you, Mat. 6. ver. 33.

BRUGES,
By *Luke Kerchove*, 1673.

70-1748

TO THE
RIGHT HONOURABLE
HENRY
Earl of *Norwich*, and Earl
Marſhal of *England*;
Baron *HOWARD* of
Caſtleriſing, &c.

My Lord,

I *purpoſe* not, in this my *Preliminary Epiſtle*, to publiſh unto the World, the large *Catalogue* of your Charitable *Works*, and your other Chriſtian *Virtues*,

Et laudent eam in portâ opera ejus. These without Flattery *commend* better than I am able. My *design* is, to expreſs here, ſome ſmall *Teſtimony* of my many great *Obligations* for thoſe large *favours* I have, and ſtill do receive from your *Bountiful* and *Generous* Heart: This I *preſume*, I can no way better *perform*, than by endeavouring to promote the eternal *Welfare* of your *Soul*, that grand *Duty* you ought moſt to *mind* in this World, as being the *only end* of your *Being* therein.

For I am not of *Cicero*'s opinion, *That we are born, partly for our Country, partly for our Parents, partly for our Friends*; but rather, That *we are All born for*

our

our ſelves; not but that we have many high *Obligations* beſides, which in *Conſcience* we are to *diſcharge*; but that the *End* of all is, *The good of our own Souls*, in order to eternal *Salvation*, which I *conceive* to be the *meaning* of that of the *Apoſtle*, *Whither you Eat, or Drink, or whatſoever elſe ye do, let All be done to the Glory of God.*

Wherefore, if you deſire *Riches*, what greater can you have, than the *Treaſures* of Heaven? of which, none can deprive you, without your own conſent. If you Aſpire to *Honours*, what higher can there be, than to be a *Servant*, a *Friend*, a *Child* of a moſt *Glorious God*? *Nimis honorati ſunt amici tui Deus*: And if you affect Pleaſures, there are none

none ſo *True*, ſo *Permanent*, ſo *Satisfying*, as the joys of an *upright* Conſcience; *to drink of the indeficient Torrents of Pleaſure, and to be inebriated with the fulneſs of Gods Houſe.*

The greateſt Plenty this World can afford to and earthly Heart, is extream Poverty, according to St. *Auguſtine*, if it be without God; and whatever Pleaſures or Honours may be enjoyed in this Life, will ſtill end in Miſery and Confuſion, if they advance not the good of the Soul, in order to its endleſs bleſſed Life with God in Heaven; *Ubi ſalutis damnum, ibi lucrum nullum*, ſaith *Eucherius*; there is no gain to be valued, if therewith our Salvation be endamaged;

maged; for, if this miſcarries, all is loſt, for an *Eternity*.

My *Lord*, Heavens Providence hath placed you in a very eminent Condition amongſt Men, as well by your Noble *Extraction*, as by the propitious influences of a Gracious Princes Favours; That your High Rank of Nobility ſhould powerfully bend your vaſt Soul to the performance of ſuch Heroick Actions of Virtue, as may befit a perſon of your Illuſtrous Riſe and Endowmen[illegible]

God hat[illegible]ed you by his grace, to be a [illegible]mber of the Holy Catholick Church; this eminent Prerogative amongſt True Believers, ſhould oblidge you to glo-

glorifie God in that saving Profession; that (as our Blessed Saviour adviseth) your Light may so shine before Men, that they seeing your good Works, may be moved thereby to give glory to your Heavenly Father, in the same Profession with you.

God hath moreover blessed you with a hopeful Issue; advance them by a Vertuous Education, and your own fore-running good Examples; for, the holy lives of Christian Parents are over the most powerful Attractives, whereby Children are induced to compose theirs to the Love of God, and the Rules of Morality. Thus doing, you will purchase to your self and Posterity, the blessings of this Life, and the next, that which is aymed at in this small Treatise, and shall ever be the earnest Petition of your dying Friend

Right Honorable,

Your Honours most devoted Servant,

Laurence Eason.

A GUIDE TO SALVATION.

FIRST PART.

The Importance of Mans Salvation, manifested by divers Motives and Considerations.

IT is an observation of St. *Bonaventure*, that there are two things which *God* doth allow, which are the *Creation* and *Conservation* of the world; there is one, which is the work of *Man* alone, and that is *Sin*; to the production of which, God doth not formally concur, as the

Pſalmiſt affirms of him [*Pſal.* 44] in theſe words, *He loves Juſtice, and deteſteth Iniquity*, and therefore is far from being the Author and cauſe of it; There is yet a third thing which *God* and *Man* work together, which is our *Salvation*; for the obtaining of which, to his Grace we muſt joyn our endeavour, according to that common ſaying of St. *Auguſtine*, *Qui fecit te ſine te, non ſalvabit te, ſine te.* He who made thee without thee, will not ſave thee without thee; this is the work of *Grace* and *our Will* together, as the *Apoſtle* affirms of himſelf; *Non ego ſed gratia Dei mecum*; *not I alone, but the grace of God with me*; and therefore we are ſtiled by him *Coadjutors* and *fellow-Labourers* with God in this work.

Hence is that of St. *Auguſtine*, [St. *Aug. lib. Hypog. c.* 3.] *Nec gratia ſine libero arbitrio facit hominem habere vitam beatam, nec liberum arbitrium ſine gratia.* Grace without our free will cannot make us bleſſed, nor our free will without grace, though it be true what

what the *Prophet* ſaid of the Son of God; *operatus eſt ſalutem in medio terræ*; *he wrought Salvation in the midſt of the Earth.* Yet it is as true, that he requires, that we ſhould deny our ſelves, and aſſiſt him in carrying his Croſs, the inſtrument of our Redemption; and ſo *fulfil*, as the *Apoſtle* ſpeaks of himſelf, *In our fleſh, thoſe things which are wanting of the Paſſion of Chriſt*; that is, we ſhould apply his merits and benefit of his Paſſion, and render them efficatious to us by our cooperation: Wherefore it highly concerns us ſeriouſly to conſider this grand affair of our Salvation, that we become not deficient in our endeavours concerning it.

CHAP. I.

Containing divers Considerations and Motives concerning the Importance of this Affair.

The first Consideration and Motive.

THe important Consequence of this, *first* appears, in that it seems to be the *greatest of Gods works*, and the *end* of all the rest. This our blessed *Saviour* insinuated in his Answer to the people, when they thus demanded of him in St. *John*, [*John* 8. 9.] what shall we do, *ut operemur opera Dei? to perform the works of God?* he replyes, *Hoc est opus Dei, this is the work of God*, that you *believe in him whom he sent.*

As

As if he ſhould have ſaid unto them, you demand what are the works of God? in the Plural number. I anſwer you in the Singular number, that there is but *One*, for which he doth all the reſt, and that is the *Salvation* of man.

Hence *Tertullian* conſidering all things in this world, ſaid, *Horum bonorum unus eſt titulus, ſalus hominis: they all carry this Title upon them, The Salvation of man.* When God had Created this ſenſible world with the Heavens, Elements, and all Creatures in it, he put this Title upon them, *Salus hominis*; this was the *end* of their *being*, to which they were ordered; when he Created the *Angels*, he placed this as a Frontiſepiece upon them, *Salus hominis, The Salvation of man*; this is the affair in which they are imployed, as the *Apoſtle* [*Heb.* 1.] informes us, *Omnes adminiſtratores Spiritus; All of them are adminiſtrating Spirits, ſent for thoſe who are to receive the inheritance of Salvation.* They labour inceſſantly in this affair, knowing it is the *greateſt* work

of

of God, in which they can be imployed.

If God became Man, if he Preached, gave us examples of all Vertues, instituted the *Sacraments*, these and the like Marvels, have this *Inscription* upon them, *Salus hominis*, having no other end but this.

If he dyed on the *Cross*, it was for this design, he suffered Death to give us Life. It was from this consideration that *Tertullian* said, *Nihil tam dignum Deo, quam salus hominis; nothing so worthy, or beseeming God, as the Salvation of man:* and St. *Thomas* gives this Reason of it; because the whole Universe, with all the Orders, Dispositions, and Marvels in it, do not so clearly and fully manifest his grandeurs as the Salvation of man; for here he makes appear his *Attributes* and Perfections, which are his *Power*, *Wisdome*, *Love*, in a most eminent manner; which caused the *holy Doctor* to affirm, *In rebus creatis nihil potest esse majus quam salus rationalis creaturæ; In all Created things, there is*

is not any greater than mans Salvation. God could have Created *Heavens* more extended, and more richly adorned, than thoſe which now rowl over our heads; an *Earth* more fruitful, than that which now ſupports us: *Angels* more intelligent, than thoſe which now ſing his Praiſes in Heaven; but he could not do any thing more Great, Noble, and Divine, than the *Salvation of man:* this is it, which after a ſoveraign manner, manifeſts his Attributes and Perfections. This conſideration ſhould cauſe us highly to eſteem, & inceſſantly to endeavour our *Salvation* which concerns ſo much the glory of God, which we are obliged to advance to our power. And ſeeing that God, on his part, ſo really and ſeriouſly deſires our *Salvation*, and ſo highly eſteems it, that he Created and Ordered all things in this univerſe for it; ſurely, by our neglecting it, we fruſtrate as much as in us lyes, all his deſignes, and diſſolve and reduce to *nothing* the Creation of the world, with all things in it; for all things have their being, and con-

conſervation, for no other end but this; what a ſtupendious *ingratitude* and *contempt* of God and his benefits are involved in this neglect, who is ſo blind as not to diſcern it; and therefore moſt inconſiderate and inſenſible to be *guilty* of ſuch a *crime*.

The ſecond Conſideration and Motive.

The ſecond is taken from our own proper *Intereſts*, which is no leſs than our *Salvation*; the loſs of which, renders us miſerable for all Eternity.

We will begin this conſideration with thoſe remarkable words, with which the *Wiſe man* concluded his *Eccleſiaſtes*; *Deum time*; *fear God and obſerve his Commandements*: *hoc eſt omnis homo*; for *this is every man*; or as St. *Jerome* tranſlates it, *This is the end of every mans Birth and Being*; from which St. *Bernard* draws this Conſequence, *Ergo abſque hoc nihil eſt homo*; *then without this, man is nothing*: *Popes* are not in the world to be *Popes*, nor *Kings* to be *Kings*,

Kings, nor *Wiſe men* to be *Learned*, and the like; but *all* univerſally to be *ſaved*. All the conditions and employments which poſſeſs the Spirits of men, ought to give place to this, and aime at it, as their proper object and end, without which they are in vain. This our *Bleſſed Saviour* affirms in thoſe words of St. *Matthew*, [*cap.* 16.] *quid prodeſt homini*; *what will it advantage a man, to gain the whole world, and to ſuffer detriment in his Soul?* what will it profit a man to have all the *pleaſures* of the voluptuous? all the *riches* the world can afford him? all the *honours* that men can confer upon him? if he were abſolute *Monarck* of the whole world, if at laſt he loſeth his Soul. If he had all the *knowledg* of things natural and Divine; all the *beauty* that the body is capable of, ſuch *health* for ſo long a time as he could deſire, all the *advantages* of the world which men ſo ardently thirſt after, all theſe, in the judgment of *Chriſt*, the Divine *Wiſdome* of his Father, will be unprofitable if he comes not only to

loſe, but to ſuffer detriment in his Soul: For this reaſon, the *Royal Prophet* ſtiles his Soul, his *Darling*, or *his One*; *Erue a framea Deus animam meam, & de manu canis unicam meam*: *Deliver my Soul from the power of the Sword, and my One from the hand of the Dog*: He calls his *Soul* his *One*, not only becauſe as other men, he had but one Soul, but becauſe it was moſt dear unto him, he loved it, and procured the conſervation of it with all the care anddiligence; which one imploys to preſerve things; the rarity and worth of which, renders them pretious and amiable. This cauſed St. *Chryſoſtome* [*Hom.* 12. *de po.*] to ſay, *God hath given us two Eyes, two Ears, two Hands, two Feet*, that if any Misfortune deprive us of the uſe of one, we may help our ſelves by the uſe of the other. *Animam vero unam dedit nobis*; but he hath given us but one Soul; if we loſe this, we loſe all irrevocably.

The Prophet *David* [*Pſal.* 118.] well conſidered this, when he ſaid *Anima mea in manibus meis ſemper*; *my Soul*

Soul is always in my hands, to hold it faſt, that I might not loſe it, but exerciſe it in good works, defend it from all Enemies who would ruine it, and always conſider the condition of it, according to that of St. *Bernard*, *Non facile obliviſcimur*; *We do not eaſily forget thoſe things which we hold in our hands:* the care of our Souls ſhould always thus be preſent to us. That *Holy Father* thus continues his diſcourſe about this ſubject; *If thou art ſo ſollicitous as not to neglect ſmall things, ſo vigilant to preſerve thy Corn, thy Cattel, thy Money, thy Earthly poſſeſſions, ſuch inferiour and tranſitory things; art thou not then fooliſh and unreaſonable to neglect the Salvation of thy Soul*, which is thy true treaſure? This as St. *Gregory* ſpeaks, is *to pervert Reaſon into extream Folly.*

The excellence of true reaſon and judgment conſiſts, in diſcerning the *price* of things, and eſteeming them according to their *worth*, and conſequently to make more acccount incomparably of the *Soul* than of the *Body*; of things

Eternal than *Temporal*; of the affair of his *Salvation*, than of all other things; and he who doth not do this, is as one without ſence and judgment, ſeeing he judgeth ſo ill of things, which with ſuch an exceſs are diſproportionable in value. *Plato* ſaid true, that *the effect of true Wiſdom, is, to be Wiſe for one's own good.* *Solomon* affirmed [*Pro.* 9. 12.] as much before him, *Si ſapiens fueris, tibimetipſi eris*; true Wiſdom conſiſts in being Wiſe to ones ſelf. The *Devil* hath more knowledg than all the Learned men on Earth, but not one grain of true Wiſdom, being miſerable for Eternity, and ſo infinitely diſtant from *eſſential Wiſdom*, which is *God* himſelf. For this reaſon, *Sinners* unmindful of their *Salvation*, of what ſpirit and knowledg ſoever they be, are ſtiled in ſacred Scripture, *Fools and Inſenſible Creatures*; ſo great is the concern for the *Salvation* of our Souls, that it is ſtiled by the *Apoſtle*, and commended by him to the *Theſſalonians* [1 *Theſ.* 4.] as properly and particularly our affair; *ut veſtrum nego-*

negotium agatis, *that you may do your work*: as though we had but only this to attend to; for other things, about which we employ our labour and care, deserve not this name; they are affairs in which the success oftentimes doth not correspond with our designs; affairs which pass away with little profit, and often contrary to the grand affair of our *Salvation*.

This great affair of our Salvation would make us admire that manner of speech so frequent amongst us, when seeing any one busied amongst the intrigues of Courts, in the commerce of Merchandize, in the negotiation of treaties and alliances, and the like; we use ordinarily to say, that *he is a man of great busineſſe* and affairs; it is an improper speech to give this name to imployments, which are but petite amusements, in which one for the most part loses his time, and often Heaven. We do not give the name of *affairs* to the employments of Children; as when they build their little houses of dirt, when they ride

ride upon a ſtick, and contend with ſuch earneſtneſs to carry away the glory, and to be Kings in their ſports; theſe puerilities and paſtimes deſerve not the name of *affairs*, being in themſelves ſo little, and ſo momentary: In like manner the enterpriſes of men, to build houſes, to purchaſe honours, to amaſs riches and the like; being not much more greater and durable than thoſe of Children, deſerve not the name of *affairs*: All men in the world have but one *affair*, about which they ought continually to imploy themſelves, which is *their Salvation*; and if they mind this, then one may ſay, they are wiſe and able men, and *buſied about a grand affair.*

This *Tertullian* well conſidered, when he ſaid, *In me unicum negotium: I have but one buſineſs in the world to attend unto, which is the Salvation of my Soul: I abandon what the world calls affairs, I decline the intrigues of the Court, the School of Philoſophy, the company of Friends, to be vacant to this one affair, which I treat of with my ſelf, and concerning*

terning which I am intereſſed. Our *Bleſſed Saviour* confirms all this, in calling the young man in the *Goſpel* to follow him; for when he required leave, firſt to go bury his Father; our *Bleſſed Saviour* replyed, *Dimitte mortuos ſepelire mortuos; let the dead bury the dead:* as if he ſhould have ſaid, as St. *Peter Chryſogolus* obſerves, to bury the body of your Father, is not the moſt important affair you have to do; it is to *follow me, and to look after your Salvation,* which ought to be the firſt *in execution,* as it is in *worth* and merit; *Terrenus pater poſt ponendus eſt patri cæleſti,* as that Holy Father concludes, *The care of a Temporal Father is to come after that of our Heavenly.*

The third Conſideration and Motive.

We may diſcern the importance of our *Salvation,* by the many crafts and endeavours the *Devil* uſeth to hinder it, which are ſo many and ſo great, that he hath his name given him from them, being

ing called *the Tempter*; and as *Tertullian* speaks, *Eversio hominis, operatio ejus*; his only work is *the ruine of man.* The Prophet *Hab.* saith, that *cibus ejus electus*; *his food is very choice, he desires to devour the Elect:* he loves these delicate morsels; he labours not, but to resist the Salvation of men, and to procure their Damnation; this is his joy and triumph: And in the estate of misery, in which he is plunged, if he be capable of any satisfaction, it is the Damnation of man; for which reason, he is stiled by our *Blessed Saviour* in the *Gospel*, *Inimicus hominis*, *the Enemy of man*; for being not able to revenge himself on God, he turns his fury against his Servants; and thinks he commits a great outrage against him, if he can reverse the design he hath for the *Salvation* of man, and deface Gods Image in our Soul. He is the *Enemy of man*, because he knows man is to possess the place he left vacant by his revolt. He is the *Enemy of man*, because by this, he thinks to find some solace in his misery, having Companions

ons with him in his ſufferings, and ſubjects upon which to exerciſe his fury; he uſeth all artifices, employs all his power; he is Prodigal in promiſes to compaſs this, and to be an Uſurper of Souls. He ſpeaks as the *King of Sodom* did to *Abraham*, *Da mihi animas, cætera tolle tibi*; *Give me the Souls, and take all the reſt.*

The pleaſures of the *Fleſh* are not for me; I miſpriſe *Riches*, I leave *Honours* to the Ambitious; but for *Souls*, I continually thirſt, and can never be ſatisfied. He was ſo bold, as to attempt againſt our *Bleſſed Saviour* himſelf, and to perſwade him to adore him; he promiſed to give him *Honours*, *Riches*, *Pleaſures*, all the *Kingdoms* of the Earth to do it; *hæc omnia tibi dabo*; All theſe will I give thee *if thou wilt fall down and worſhip me.* See here the eſteem he makes of *one Soul*, from which *Salvianus* takes an occaſion to condemn the ſtupidity of men, who truly conſider not the price of their Souls; *Quis furor? viles habere animas, quas diabolus putat eſſe pretioſas?*

What madneſs, to have a vile eſteem of our Souls, which in the opinion of the Devil are judged ſo pretious? To ſell that for a little *money*, for a momentary *pleaſure*, for a blaſt of *Honour*, which the proper Enemy of it, valued above the whole world, ſeeing he preſented that to purchaſe it. This extream folly moved the ſaid *Salvianus*, thus to exclaim, *Novum genus emptionis & venditionis!* A ſtrange kind of buying and ſelling! the Devil gives nothing, and takes all! man receives nothing, and parts with all! When a *Merchant* contracts for any Ware, he receives the *price* agreed upon for it, and the buyer receives the *Merchandize*: But here is the contrary. See the fooliſh traffick of Sinners, the *Devil* ſells them the *pleaſures* of the ſences, he promiſeth them *Honours*, which are but ſmoak; Riches, which a Theif, a Violence, an Injuſtice may deprive them of; and in ſelling theſe, he gives them nothing, becauſe theſe are not at his diſpoſal, he being not *Lord* of them; and for theſe, he receives from

us all the pretious things which concerns our *Salvation*. What a deplorable blindneſs is this of Sinners, to eſteem ſo little of their Souls? I earneſtly deſire, that every one of them would follow that Counſel of the *Wiſe man*, [Eccleſ. 10. 31.] *Serva animam tuam & da illi honorem ſecundum meritum ſuum: Save thy Soul, and give it that honour which is due unto it, according to its worth and dignity.* And he adds, *Quis honorificabit? Who ſhall honour him, who diſhonours his Soul? and who can defend or excuſe him againſt the juſtice of God, who offends againſt his own Soul?*

The laſt Conſideration and Motive.

We may clearly diſcern the worth of our Soul, and the eſteem and care we ought to have of the *Salvation* of it, by what *Chriſt* did *do*, and *ſuffer*, for this end.

The *Salvation* of our Soul avails as much as it coſt; but it coſt the *Blood*, the *Merits*, the *Life* of *Chriſt*, which are in-

finite; from which we must necessarily conclude, that it is of an infinite value. I advance in this further; for ordinarily we value a thing, more than the price we paid to make it ours, if we be not deceived in it; but the *Son of God*, who hath an infinite Wisdome, and so cannot be deceived in the esteem and valuing of things, gave his Life and Merits to purchase the *Salvation* of our Souls; may we not then say, that in some manner, he esteemed them more than the price he gave for them.

I can declare unto you a clearer manifestation of this; Having redeemed our Souls with his pretious Blood and Merrits, he esteemed this infinite price so little, as he esteemed them given him *gratis* by his Heavenly *Father*, *Quos dedisti mihi*, [John 10] *whom thou hast given me.* Again, to know what esteem the *Son of God* had of our Souls, after having purchased them with so great a price, he calls the *Angels* to Feast and Congratulate, not only man, but himself, as St. *Thomas* observes,

[*Opusc.*

[*Opusc. c.* 63.] and to speak with him, as if man were the *God of God*, and that the felicity of the Soveraign *Majesty* depended on the *Salvation* of man; as if he could not be happy, if man were miserable.

Having shewed the price of thy *Salvation*, the great esteem the Son of God had of it, that as St. *Chrysostom* speaks, *Nihil indignum se putat, quod nobis proficiat ad salutem*; *He thought not any thing unworthy of him, which might conduce to our Salvation.* If thou comest now to neglect this, by this *Crime* thou committest two grand outrages, *One* against the *Son* of God, the *Other* against thy self: for the first St. *Augustine* observes, [St. *Aug. Sermo.* 37. *de temp.*] *qui dat pro modica delectatione: He who gives to the Devil for a short pleasure or transitory satisfaction, that, for which Christ gave no less than himself. Stultum reputat Christum mercatorem*; *By that very action, condemns Christ as a fooliſh and ignorant Merchant.* Who hath not light to discover, nor wisdome to esteem the true

true value of *Souls*, seeing he did give an *infinite* price for the *Salvation* of them, which thou esteemest as a thing of nothing. What an affront is this offered to *Christ*? it is no less, as the *Apostle* affirms, than to *trample his sacred Blood under our feet*; of which he complained by the *Psalmist*, *Sicut aqua effusus sum*; *I am poured out as water*: as a thing of no esteem, trampled under the feet of all.

Ah Sinner! this outrage against the Son of God will fall heavy upon thy self, when thou comest to lose thy soul, and to sell it to the Devil for a transitory pleasure: Hast thou any thing so pretious wherewith to purchase it again, as the price that was given for it, and is so contemned by thee? St. *Chrysologus* assures thee, no. *Quando eam tanti emptam perdideris, quomodo poteris eam deinceps emere? When thou losest that* which was bought with so great a price, how can'st thou purchase it again? *O Christians*! after we have seen the esteem that God makes of our *Salvation*, the

price

price he hath given for it, the labours and ſufferings that his only *Beloved Son* did undergo to procure it for us; the crafts and endeavours the Devil uſeth to deprive us of it, what remains but to conclude? that this is the only thing in which you ſhould be employed; the grand affair which deſerves the application of your Spirits; the affections of your wills, the force of your bodies: when you have effected this, you have done all; if you miſcarry in this, all is loſt though you ſhould gain the whole world by it.

CHAP.

CHAP. II.

Containing the Manner, how we muſt behave our ſelves in procuring our Salvation.

HE who deſires any thing *efficaciouſly*, labours to obtain it *ſeriouſly*, *diligently*, and with *perſeverance*; which are the *three Conditions* to be obſerved in this work of our *Salvation*.

The firſt Manner or Condition.

We muſt labour in it *ſeriouſly*, according to the example of our *Bleſſed Saviour*, who out of zeal to convert the *Samaritan* Woman, travelled half a day in the heats of the Sun, with great wearineſs

rineſs and thirſt to be at the place whither ſhe was to come, to meet with an opportune occaſion for her Converſion: To make, of another *Sinner*, a *Penitent*, he went to a banquet, and expected there her coming; and he travelled up and down, and frequented the company of ſinners to effect this great buſineſs, which was the end of his coming into the world. St. *Paul* had the perfect knowledg and practice of this truth, and therefore travelled *ſeriouſly* with the whole application of his Spirit, for the *Salvation* of his Brethren. Hear how he ſpeaks unto them, [2 *Corinth.* 12.] *Ego autem libentiſſime impendam, & ſuperimpendar, pro animabus veſtris; I will gladly ſpend, and be ſpent for your Souls ſake:* There is not any thing which I will not do, to advance your *Salvation*, which is ſo dear and pretious to me, that I am ready to give my ſelf to procure it. Upon which, is that of St. *Ambroſe*; *Non ſolum ſua, pro eis impendere paratum ſe dicit, ſed etiam ſeipſum pro ſalute animarum: He is not only content to*

give those things which are his, but also to expose and give himself for the salvation of their Souls. This Zeal of his, he more fully expressed in that to the *Romans*, [Cap. 9.] *Optabam, ego ipse, Anathemaesse a Christo, pro fratribus meis. I did desire to be separated from Christ, for the Salvation of my Brethren.* His own interests drew him to be with *Christ* as his *Cupio dissolvi, I desire to be dissolved*, sufficiently testifies; but for the Salvation of his Brethren, he was content for a time, to be separated from the glory of Christ, and to remain here on Earth, to labour in this work.

By this we may easily apprehend how we ought to employ the things of this world, and expose our life too, if it be necessary for our *Salvation*, our great affair in this world. But this which concerns us so much is so slightly passed over, that we may justly complain with those *Prophets*, [Jerem. Daniel. Osee.] *Desolatione desolata est omnis terra, quia non est qui recogitet corde; The whole Earth is become desolate, because there is not any one*

one who ſeriouſly conſiders in his heart. We may find many who think of their *Salvation*, but it is only ſuperficially, not with the heart, and ſo their thoughts are *cold* and *barren*; *cold*, becauſe they produce not an ardent deſire to execute what they think; they are *barren*, becauſe they produce not holy motions and actions. The Devil and Reprobate have the like; the thought of their Beautitude loſt, is continually preſent to them, they know the excellency of it, by ſuffering the privation thereof; but this is not with the heart, with a conſideration which is affective, ardent, effective: When we Will a thing *efficatiouſly*, it doth not only buſie our thoughts, but employs our *hands*, and induſtry, to labour, our *tongues* frequently to ſpeak of it; the *heart*, the *hand*, the *tongue*, are joyned in this work; the heart to meditate, the hand to execute, the tongue to publiſh it. *Ex abundantia cordis os loquitur: Out of the abundance of the heart, the mouth ſpeaketh.*

The ſecond Manner or Condition requiſite in this work.

From the Zeal and ſerious conſideration of our *Salvation*, ordinarily proceeds an exquiſite diligence for the procuring of it; which is the *ſecond Condition* neceſſarily required in this work.

Our *B. Saviour* hath given us an admirable example in this kind; the ſacred Scripture [*Heb.* 10.] ſaith of him, that entring into the world by the miſtery of his *Incarnation*, he ſaid unto his Heavenly Father, *You Will not the Sacrifices of the Law, therefore I offer up the body you have given me for a Victime, to honour your Majeſty, to ſatisfie your Juſtice, to appeaſe your Anger.* He did not delay his ſufferings to the end of this life, but the firſt moment he entered into the world *as Man*, he preſented himſelf as a *Victime*. And when he was then *adored* by the *Angels*, at the command of his Heavenly *Father*, even then he would honour him as his *Servant* and *Victime*.

Victime. In the whole course of his life, he travelled in this affair with such diligence, as the *Psalmist* resembles him to a *Gyant exulting to run his course*, with an incredible vigour in all the wayes, wherein he might work our Salvation. His *Espouse* admiring this in her *Canticles*, [*Cant.* 2.] compares this course of his to the *swiftness of a Roe and Hart.* The *Angels* descended and ascended in *Jacobs Ladder* without repose, in the exercise which they continue indefatigably for the *Salvation* of men. *Job* by his own example shewed us with what fervour and diligence we should proceed in this affair, [*Job* 29.] *Causam quam ignorabam diligentissime investigabam: If I did not understand the rights between parties to accord them, I used most exquisite diligence to understand it.*

I did not defer till to morrow what I could do to day, but apply'd my self without delay to all the good works I could perform for the advance of my *Salvation.*

Tobias did often rise from the Table, left

left his refection, quitted the Company of his Friends; to bury the dead, and to exercise works of mercy towards the poor and needy. *Abraham* stood in the common ways, to find and invite *Pilgrims* to his house, where his Wife and Domesticks were busied in preparing a refection for them. St. *Paul* [*Acts* 5.] protested to the faithful, *that he used all possible diligence in his Apostolical function.* That which the examples of the *Saints* inform us, the Wise man Councelled in his Proverbs, *Diligenter exerce agrum tuum; diligently cultivate thy field.* We must not imagine that he speaks here of good Husbandry, but under the *symbol* of a *field*, he insinuates that we should labour with diligence to extirpate vices, to acquire vertues; to increase in grace which God bestows upon us, to work out our *Salvation* by: Besides the *Examples* and *Instructions* of the *Saints* for our diligence in this affair, reason perswades also this truth; we see that a man applyes himself with diligence, to affairs of importance, and

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to things of conſequence, which have an indeterminate and uncertain time, of which he knows not the length or ſhortneſs: Our *Salvation* hath theſe *two circumſtances*, the thing is moſt *pretious*, and of the *greateſt concern*; the time to compaſs it, is altogether uncertain; Death, after which we cannot work, often ſteals upon us, as a *Thief in the Night*, when we think our ſelves moſt ſecure of life; and therefore it concerns us to attend to our *Salvation* with all diligence, leſt we be ſurpriſed unexpectedly, as the *fooliſh Virgins* were, and the *rich Glutton* in the *Goſpel*.

If we have a Suit in Law, for the gaining of a poſſeſſion, for the reparation of an injury, or the like, we apply all our endeavours, we regard not the rigour of the ſeaſons, nor the ſuffering of our bodies, nor length of ways; we move every ſtone that might obſtruct or further our deſigns; but for our *Salvation*, which is the greateſt concern we have in the world, we think much to ſpend *an hour* at a Sermon, where we may be inſtructed

ſtructed in this, and the means to obtain it; to ſpend *half an hour* in a day to hear Maſs, or to Pray where we may receive grace to carry on this affair with fervour; we are loath to give an *Alms* to a poor body, to merit the divine ſuccours; ſuch is our blindneſs and ſtupidity. When we ſuffer any maladies in our bodies, as St. *Chryſoſtom* [*Hom. 22. ad pop.*] affirms, we preſently ſend for Phyſitians, we think no coſt much for the cure of them, *Animam vero vitiis laborantem negligimus*; *But we ſuffer our Souls to corrupt and putrifie in ſin.* To procure a remedy, and to purchaſe an immortal life, for them we are extream negligent.

This unreaſonable preferring of the *Body* before the *Soul*, the immortal and divine part of us ought to cover us with Confuſion in this world, where we would appear judicious & wiſe; & in the mean time, we ſhew our ſelves to be unreaſonable and ſenceleſs.

It was a complaint of St. *Bernard*, *Aſpicio genus humanum*; *I behold mankind walking*

walking from the rising of the Sun, to the going down of it, through the spatious Mart and Market of the world, where some hunt after Riches, others gape for Honours, many pursue Pleasures, most spend their time in Vanities and Impertinencies; few mind the eternal good of their Souls, for which they came into the World. Seneca discovered this truth, *si volueris attendere*; if thou wilt consider, thou maist discern that a *great part* of mens lives pass away in doing Ill, the *greatest part* in Idleness and nothing, the Image of Death, and pomp of Vices; *the whole* in minding and doing another thing than which they came for. We read of a *Phylosopher*, who busied himself *thirty years* in observing the *Oeconomie of Bees*, of a *Graver* who spent his *whole life* in Carving and Polliſhing one *Statue* of *Isocrates*, who studied *ten years* to compose an *Oration* which he was to pronounce at the *Olympick* Exercises; of many Phylosophers, who Travelled divers Countries, with many dangers and inconveniences to acquire

humane knowledg and experience; ſhall not theſe riſe up in judgment and condemn us, if we think any time tedious to imploy in the affair of our *Salvation*?

The third and laſt Condition, neceſſary for this work.

If we deſire efficatiouſly to be ſaved, we muſt labour with *perſeverance*, according to the example of our *B. Saviour on the Croſs*, who would not deſcend from thence to put an end to his ſufferings, and to the incredulity of the people who deſired it; but as he ſays himſelf, *he would there finiſh and conſummate the work his Father had recommended to him*; which was the *Salvation* of men for his glory. The *Wiſe-man* ſaid, that *omnia tempus habent, there is a time for all things*; a time to Sow, and a time to Reap, and the like; and out of theſe Seaſons, they are not to be done.

But the affair of our *Salvation* hath no certain time aſſigned for it; but the whole courſe of our life, from the firſt mo-

moment that we have the uſe of reaſon, to the laſt, is to be employed in it. *Reaſon* perſwades us this truth, and gives us to underſtand of what importance the aſſiduity of this work is; becauſe our *Salvation* depends on the laſt action of our life; if that be good, meritorious and agreeable to God, it will ſave us; if bad, ſure enough we ſhall be damned, *for as the Tree falls, ſo it ſhall lie*: But here our death is uncertain, and every moment of our life may be the laſt, and the fatal ſtroke may ſurpriſe us when we think leaſt of it: have we not reaſon then to travel inceſſantly in the affair of our *Salvation*, to ſecure it as much as poſſibly we can? for unleſs we perſevere unto the end in it, we cannot be ſaved. And the breaking off this work, and declining out of the right way, though it be but for a time, may be the cauſe of our not perſevering to the end, and conſequently of our eternal perdition.

Many examples in this kind, *Sacred* and *Eccleſiaſtical Hiſtory* afford us; and happy are we, if we become ſo wiſe by them, as at all times to be vigilant about this affair.

The

The Manner of Life to obtain Salvation.

SECOND PART.

CHAP. I.

Of the divers Lives of Chriſtians.

ST. *Auguſtine* ſpeaking of the Antient *Patriarks* and *Prophets*, ſayes, *Re, non nomine Chriſtiani; they were not Chriſtians in Name, but in effect and action.* But we may affirm the contrary of many in our times, who ſtile themſelves *Chriſtians*; they are not ſuch really and in effect, but only by *Baptiſme* and Name.

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To discover fully this truth unto you, I shall shew you *the divers lives of Christians*; and what is the true one necessarily required to obtain *Salvation*. For we be such, as the lives are we lead; good, if they be such; bad, if they be bad. To have life, saith St. *Thomas*, is to have in one the principle and cause of Motion; when a Woman with Child perceives the fruit she bears in her, begin to move, she sayes, I know well my Infant is alive; when one is on his Death-bed, if we see he hath not any more motion, neither in hands, eyes, lips, or pulse, we say, he hath no life in him. From hence we give by a *Metaphor*, the *name of Life*; to a running water; to a flame ascending in the Air; not that they have properly life in them, but because they move, being not in their Center, but tending to it. We find in the world *four sorts of Lives*, according to four divers principles, which give motion to all the actions of living Creatures. The *Vegetative Life*, which is that of *Plants*, which is imployed to *nourish* and *increase*.

crease. The *Sensitive Life*, that of *Beasts* and *Animals*, which conduct themselves by *sence.* The *Rational Life*, which is guided only by *Natural Reason.* The true *Christian Life*, which is governed by *Faith.* If we look amongst Christians and Catholicks with the true eye of the Spirit, we may discover many *fair Plants*, *good Beasts*, and *honest Men*, as the world stiles them; but few *true Christians.*

Of the Vegetative Life of Christians.

We may begin this with the saying of the *blind Man* in St. *Mark*; when Christ had open his eyes, he said, *Video homines sicut arbores ambulantes*; *I see men walking as Trees.* Many persons who are in esteem in the world, have no other *Life* but that of *Plants*; no other principle of their actions, than that of Trees. Behold a Merchant, who with care and diligence Travelleth by Sea and Land, coucheth late, riseth early; what is the principle of this Motion? why doth

doth he all this? to purchaſe a Houſe, a Farm, a Poſſeſſion, or the like; to eſtabliſh himſelf on Earth, as a Tree which ſpreads its Roots on every ſide, to encreaſe and fix it ſelf deeper and firmer in the Earth; and ſo, of a petty Mercer at the firſt, in time become a rich Merchant; as a Plant, which of a petty Shrub at the firſt, grows up into a great Tree in time.

See here again, Parents of no great extraction, and of ſmall revenue at the firſt, but ſo vigilant and active in managing their affairs, that they come to be a great Family, and Marry their Children to perſons of honour and quality. One may ſay here, *behold an excellent and fruitful Tree*, which produceth ſo many fair graffs to propagate withal; what is this, but the life of a Plant? and in the mean time, have no more ſpirit in them, than a Plant, nay in ſome reſpect, far worſe: See a *Tree* placed by a Wall, it doth not extend its branches on that ſide where the Wall caſteth its ſhadow, but which is warmed

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and heated moſt by the comfortable and cheriſhing beams of the Sun: You breed up, and diſpoſe of your Children, which are your branches, *Quorum filii ſicut novellæ plantationes* : [Pſal. 144.] *Whoſe Children as young Plants*, amongſt the Grandeurs of the world, which are but ſhadows of true greatneſs, and leſs regarded, and viſited by the Sun of Juſtice, and gratious influence of Heaven, and not on the ſide of Humility and Vertue, which God moſt willingly reſpects; for which, many of them thrive ſo ill. The like Errour we may diſcover in multitudes, whoſe aime and endeavour here, is only to advance themſelves and their Families in worldly wealth and greatneſs; to extend and dilate themſelves and their Poſterity on Earth; do not Trees do the like? and can we eſteem better of the life of ſuch, than of that of Plants, which naturally covet a deeper root and greater growth in the Earth. Give me leave to ſay, that ſuch are worſe than Trees and Plants, which at laſt come to a term and ſtand in their growth

and extent: but these worldlings are without bounds and limits in their desires and endeavours, never satisfied with the earth, till they be buryed in it. *O Earth, Earth, Earth, hear the word of our Lord*, as the Prophet *Jeremy* admonisheth, [*Jerem.* 22. 29.] and follow that advice of the *Apostle*, *Seek and savour those things which are above, and not those things which are on Earth*; for which you were not Created, nor have your being here.

Of the Sensitive lives of many Christians.

Many others lead only a *sensitive life*, and in the judgment of God are esteemed no better than *Beasts*, conducted only by sence; of such a one, the *Psalmist* thus speaks, *Comparatus est jumentis insipientibus: He is compared to the foolish Beasts.* A Labourer works couragiously, because he is well fed and rewarded, he doth no more than a Horse; your Servant is faithful to you in his imployment, because you are a good Master to him; so will your Dog be for a piece

piece of bread. A young man ſpends his whole Morning in Combing, Curling, Powdering his Hair; in compoſing himſelf according to the Mode; and one praiſeth him, ſaying, See what a fine head of hair he hath, what a handſome body, how neatly adorned; one may give the like commendations to a Horſe which is well Limb'd, Curried and Dreſſed. You may ſee a young Virgin, or Woman vainly attired and trickt up, and ſet out exactly to the faſhion, by theſe alluring charms to draw the eyes of others to behold her, having no ſpirit of Vertue or Prudence to be commended or deſired with judgment or reaſon; ſuch a one in the judgment of the *Pſalmiſt*, is to be no more eſteemed than a *Horſe or a Mule*, & by the *Wiſe man* in *Eccleſiaſticus*, is compared to a *fair* & *fat-body'd Butlock*. What reproach ſhal ſuch have in the judgment of God? what Shame & Confuſion? when they ſhall ſee, that being endued with Reaſon; & further, that being Chriſtians & Catholicks, they have followed nothing but the conduct of ſence.

In fine, consider the resort of the thoughts of most, and the motive of their actions, and you shall find them to be nothing but the contentment of the sences, the ease and conveniency of their bodies. They labour, eat, drink, sleep, sport for their sensual pleasures; Lyons, Bears, Bruits do the like: They go to rest at Night to repose their bodies, because they are weary; so doth a Horse after a hard Journey, or labour, if he finds good Litter: They eat, because they are hungry; so will an Ass if you give him Provender: They breed up their Infants and Children because they are theirs, so do Beasts and Birds; We are such as our lives are; if the principle of our actions is properly our life; if the Motive, out of which we act, is the principle of our actions, then, if we do our actions out of no other Motive, but that of Beasts, without doubt in the judgment of God, and men of Reason, we are no other than Beasts. Hence is that Councel of St. *Ambrose*; *Tibi ergo attende: Mind and know thy self, not what*

what body, power, dignities, poſſeſſions thou haſt; ſed qualem animam & mentem: but what manner of Soul and mind, from which thy Conſults proceed, and the fruits of them are to be referred. The *Apoſtle* counſelleth men, not to be deceived and deluded in this kind of life, [*Gal. 6.*] *Que ſemina verit homo: That which a man ſows he ſhall Reap.* He who ſowes in the fleſh, from it, *ſhall reap Corruption and Death.*

Of the meer Moral lives of Chriſtians.

We find others, not ſo brutiſh as the former, but yet far from true and good Chriſtians. They think they are perfect, becauſe rational, humane Reaſon, Prudence, natural and moral Vertues are the principle of their Actions. They do hold aright the Ballance of Juſtice, they will do no injury, becauſe naturally they love Equity; They aſſiſt the afflicted, becauſe they think it reaſon to relieve their like, and they deſire to be aſſiſted in the like Condition. They abſtain from ſenſual Pleaſures,

ſures, from carnal Contents, becauſe they are Noble, and aſpire to greater Things, than to be ſlaves to their Bodies. *Major ſum, & ad majora natus, quam ut corpori me Servitutem exhibeam.* Said a *Moral Pagan*, I am born to greater things than to be a drudg to my Body. They patiently endure the injuries and affronts offered, becauſe they eſteem it proper to a generous Courage, to miſpriſe feeble Spirits, and to eſteem them not worthy their Choller; As a *Lyon* and *Elephant* contemn the barking of little Doggs. All this is, to be but an honeſt Man, and one of Honour, but far from a good Chriſtan; a true *Diſciple of Chriſt* and Faith. *Dorotheus* one time viſited the Sick of his Monaſtery of which he was *Abbot*; The *Informarian* addreſſing himſelf to him, ſaid *Father, I have a great Temptation of vain Glory, conſidering that you admire my diligence, ſeeing all the Rooms and Beds ſo clean and orderly compoſed:* The *Saint* thus replyed, *Brother, one may affirm, that you are a good Valet and*

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Groom of the Chamber, but one cannot say, for all this, that you are a good Religious. So if you are a man of honour; just, zealous for the common good, out of a natural inclination only, or out of a moral and philosophical Probity, one may say, that you are a *good Justice of Peace*, a *good States-man*, Wise, Politick; but for all this, a man cannot say, that you are a *good Christian*. I do not condemn this moral Life as bad, but I rather commend it, as laudable to be Practised. Because it hinders a man from committing many Evils; it affords good examples to others, and renders a man less indisposed for further helps: And God of his mercy will sooner have compassion on such, then on those that are vitious, and corrupt in naturalls, and offend against the manifest light of Reason: but I only affirm this kind of life to be *Insufficient* for the obtaining of *Salvation*. Because man is ordained to a Supernatural end, to which nature cannot reach, nor discover the means which God hath ordained to obtain this

end by, nor the manner how he will be worſhipped or ſerved in order to it. The greateſt importance of this life is to ſerve *God* in a manner agreeable to himſelf; which a man cannot do, unleſs God manifeſt his Will to him by *Divine Revelations*; which Pagans endeavouring to do by their natural judgment committed unſupportable extravagancies, and monſtrous errours in the manner of their Worſhip. *Ariſtotle* generally eſteemed the greateſt man for humane learning, and one who penetrated further the ſecrets of nature, then others; yet as *Theodoret* relates of him, [*Theod. lib. 8. de cura grac. affect.*] He was ſo deplorably blind in the conduct of his Conſcience, that he Sacrificed to his deceaſed Woman, who had been a Servant to a *Tyrant*, and that not once, but often is his life, and in that manner that the *Athenians* ſacrificed to *Ceres*, which was with the moſt *Religious Ceremonies*, which were uſed in the ſuperſtions of the *Gentiles*; And therefore he ſaid truly, that natural reaſon is as weak and

and blind towards divine things, as the eyes of a Batt or Owl are to behold the brightneſs of the clear *Sun*. And do we not manifeſtly ſee the truth of this now amongſt us, by the diverſity of *Sects* and *Opinions* in Religion, every one following the dictamen of their natural reaſon, and ſo run into many abſurdities in this kind, and are continually changeing their judgments, without certainty in any thing. And we ſee that natural reaſon is weak and defective, even in things within its own Sphear, as appears in the divers and contrary Opinions among *Philoſophers* and *Scholaſtick Divines*, and in the differences in the judgments of men in ordinary occurrences; what a blind Guide then muſt this needs be in divine and ſublimer things? From this then we muſt neceſſarily conclude, that the light of Faith is required to direct us without errour in theſe Affaires. The *Apoſtle* affirms, that *Fedes eſt ſubſtantia rerum ſperandarum: That Faith is the ground of things we hope for in the next*

Life, and the foundation of our Spiritual Edifice; if that be wanting, there can be no building; if that be not ſound, all muſt fall to the ground. And the *Apoſtle* further declares the neceſſity of this. *Accedentem ad deum oportet credere*; *he that will come to God he muſt believe aright*: And captivate his underſtanding and reaſon to the obedience of Faith; to which Reaſon muſt be a Handmaid not a *Miſtris*. And our *Bleſſed Saviour* tels us, that *he who doth not beleeve is condemned*. And this Faith can be but one; ſo the *Apoſtle* affirms *Una fides*: *One Faith, one Baptiſm, one Lord of all*. Hence is that of *St. Fulgentius* [*lib. de fide c* 38.] *omni enim homini* &c. *to a man that holds not firmly the faith and unity of the Catholick Church, neither his Baptiſm, nor Alms, nor Death for the name of Chriſt, will profit him to Salvation*. And *St. Athanatius* informs us in his *Creed*, that *he who will be Saved*, above all things, *muſt hold the Catholick Faith*, entirely and inviolably; From hence it neceſſarily follows, that

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a man, though our *Politicians* imagine the contrary, cannot be Saved in any ſort of Religion, for all theſe cannot be the *only true one*, neceſſarily required to *Salvation*. I will conclude this diſcourſe concerning a *meer honeſt Life*, with the judgment of St. *Auguſtine*; [*Serm.* 13. *de verb. Apoſt.*] The *Epicurian Philoſophers*, ſaith he, *practiſed vertue, for the conveniency of the Body*; uſeing moderation in their eating and drinking, in their proſperities and adverſities, and in their whole conduct, for the welfare of their body, that it may in no manner ſuffer dammage. The *Stoick Philoſophers*, being more Spiritual, *practiſed Vertue for the natural good of the Soul, and Reaſon*; to which Vertue is conformable and agreeable; in fine, he blameth them both, that their vertues were defective; and as *the firſt* were *Senſual* in their moderation and temperance, ſo *the ſecond* were *proud* in their Vertue, which they practiſed for it ſelf, and the good of reaſon to which they ordred it. *The firſt*, ſaith he,

lived according to the flesh, the second according to the reason of the Soul, but *neither according to God.* So according to St. *Augustine,* one is not to rest in the utility and honesty of vertue; but he will, that a *Christian Soul* should raise it self higher, to practise Vertue for *God,* to glorify him by it; So that the body should not be the end, nor also the rational Soul, but only God, to whom it must be ordered and referred, He only being our soveraign good, and so alone deserves to be desired and searched for himself, and in that manner as he hath prescribed, without which there can be no true Vertue acceptable to him; and the *light of Faith* is necessary to direct us in this, seeing humane reason cannot do it. Therefore *Christ* sends us to his *Church,* to receave from her his Doctrine and Instructions, and commands us to obey her, under the penalty of being rejected as *Heathens* and *Publicans,* which he Incurs, who makes his imagination his *Oracle,* his proper sence his *Doctor,* and himself the *Church* he followes,

CHAP.

CHAP. II.

The true Life of a Christian, which is that of Faith.

Justus autem meus ex fide vivit; my just one (saith *God* by the *Prophet*) shall live by faith. There are *two Sorts* of just men, *one* according to the *world*, the *other* according to *God*; the just according to the *world* are those, who are so by *Humane* reason, maxims of *Estate*, or temporal *Interest*. The just according to *God* are those, who have *Faith* for the *Principle* of their actions, and *rule* of their *lives*. A just man according to the *world* doth not injury to any, because the light of reason dictates to him, what he *would*

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not have done to himself, that he ſhould not do to another; one juſt according to God, doth no injury to any, out of a further motive, which is becauſe *Jeſus Chriſt* commanded and practiſed it, for our example. A juſt man according to the world gives *alms* to an indigent perſon, out of a natural compaſſion and tenderneſs of heart; A juſt man according to God doth it, becauſe *Jeſus Chriſt* ſaith, *What you ſhall do to one of theſe little ones, you ſhall do to me*, becauſe they are members of Chriſt. *Whoſoever gives a cup of could water, ſhall not loſe his reward*; it is the promiſe of Chriſt; but he doth not promiſe this reward, if you give an alms to one, becauſe he is one of the ſame country, condition, or nature you are of; but if you give it to him, becauſe he is a *Chriſtian*, a *diſciple* of Chriſt, becauſe he required it of you, & you gave it in the *name of Chriſt*; or becauſe he is ordain'd as a companion to glorify God with you in heaven. A good *Servant* according to the world,

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ſerves his maſter faithfully, becauſe he expects a reward from him for it: a good ſervant according to God doth it becauſe St. *Paul* exhorts ſervants, *to obey theirs Maſters, as Jeſus Chriſt*, and for conſcience ſake. One juſt according to the world nouriſheth and brings up his children, becauſe they are his: A juſt parent according to God, doth it becauſe they are members of *Chriſt*, creatures ordained for his glory. The reaſon of this truth is evident, The *life* of a true *Chriſtian* is a *Supernaturall life*; *faith* is more above reaſon, then reaſon above ſence; and as one who lives as a man, is not governed by his ſence as beaſts, but by reaſon; ſo he who will live as a true Chriſtian, muſt not follow the conduct of naturall reaſon only, as men do, but he muſt be directed in his life by faith aud *Evangelicall* maxims; The glorious name we carry, obligeth us to this; The name of *Chriſtians* comes from *Chriſt*, and by it we profeſs to be diſciples and followers of him;

him; and he who belongs to *Chriſt*, ought to live and walk as he did; ſo the *Apoſtle* informs us. *Platoniſts* and *Epicurians* were ſo called, becauſe they were diſciples of *Plato*, and of the ſchool of *Epicurus*. We ſay one is a *Ciceronian*, becauſe he imitates *Cicero* in writing and ſpeaking. St. *Mathew* called thoſe ſouldiers *Herodians*, who belonged to *Herod*: we are called *Chriſtians*, and if we will be ſuch in *effect*, we muſt be true diſciples of *Chriſt*; enter into his ſchool, ſtudy his *doctrine*, obey his *commands*, practice his *maxims*; ſo his heavenly Father commands, *Ipſum audite*; *hear and obey him.*

In my Judgment, the beſt reaſon, the righteſt intention, the holyeſt diſpoſition, we can have in our actions, is to practice them, becauſe *Chriſt* taught them, recommended and practiced the like, for our example. When the diſciples of *Pythagoras* advanced any propoſition, they alleadged no proof for it, nor gave any other

ther reaſon then, *ipſe dixit*; he ſaid it; ought not the word, and the authority of Chriſt, to prevail as much with us Chriſtians? ſure it ought, if we had but ſuch an eſteem and reſpect for him, as they had for their Maſter: If you ask a Schollar in paynting or writing, having a modell before his eyes, why he paints this viſage ſo, or frames that letter after ſuch a manner? he will anſwer you, becauſe his pattern and example is ſo. If you demand of a Souldier, why he goes on this ſide, or that; ſometimes in the wing, ſometimes in the reer; he will reply, becauſe his *Enſign* makes the like martches. So he who is a true Chriſtian, a diſciple, and Souldier of *Chriſt*, practiſeth this or that Vertue, not as *Philoſophers*, becauſe it is excellent and beſeeming a great courage, but becauſe *Jeſus Chriſt*, his pattern, example and captain, taught it, commanded it, practiſed it; ſome are oftentimes in care, to know what is the will of God, what moſt pleaſing

to him, and what to do most for his honour and glory? no man knew better the will of God, then *Christ*, who obeyed it, and fulfilled it in every thing; no man knew so well as he, what most conduced to the glory of God, seeing (as he testifieth of himself) he did not seek his own glory, but his Fathers in every thing; we have then no more to do in this affair, then to consider, what *Jesus Christ* did teach, command and practice, for our example? For God hath made him the pattern and example, of all the predestinate, as the *Apostle* informs us [Rom. 8.] in these words, *Whom he did foresee to be his, he did predestinate them: conformes fieri imagini filii sui, to become conformable to the image of his Sonn.* God hath called us of his mercy to be Christians, we are not such by generation, but by regeneration; nature, by all its power, cannot make a good Christian; it is a work of grace: let not a day pass without praising God for this *benefit*, and let us often

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demand of him, ardently and humbly, his *grace*, to become good Christians; without which, the benefitts of our creation, conservation, redemption, and of the *Sacraments*, will not profit us. What profit, to beleeve God, and what he sayes, if we do not do his Will? to consent to his Word, if we obey not his command? to professs his verities, if in practice we follow our vanities?

By this doctrine delivered, we may discover the errour of many *mistakes*, who speak of *Christs humanity*, in the like manner as they do, of other infirm creatures; affirming, that the consideration of it, obscures the bright rayes of the *Divinity* in Contemplation; and therefore to become a perfect contemplative, a man must abstract from that and transcend it, as he would do from that of other creatures. This mistake of theirs, they ground upon the doctrine of St. *Denys*, not well understood by them; that H. *Father* affirms it necessary, to the

perfect Contemplation of the *Divinity*, to transcend all Creatures, either by denying them, or adding ſomthing, to ſhew that they are not God, and ſo that we ought not to reſt in them, if we ſeek God. But this reaſon holds not good in Chriſt, who is both God and Man; and ſo as St. *Auguſtine* ſpeaks, by the ſame pace we go to him as Man, we aſcend to him as God: And by the ſame act, we love him as Man, we love him too as God. But it is not ſo in the love of other Creatures; for here is neceſſary, a reflection, and an affirmation, that I love them not for themſelves, but for God, becauſe they contain not God intimately in them; and ſo in loving them, my mind directly by this tends not God. But when I love *Chriſt*, who is perſonally God and Man, that act tends to him as God and Man, becauſe he is *both*, inſeparably. Hence ſaith St. *Bernard*, *The Divinity ſhadowed it ſelf in a body*, the better to be ſeen.

So though the humanity of Chriſt is

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not a pure ſpirit, yet it is not ſo fleſh, as to be an impediment to the ſpirit. This is the Doctrine of St. *Auguſtine*, [*Lib. 9. de civit. c.15.*] who ſays, that God being made partaker of our humanity, *Compendium præbuit participandæ divinitatis ſuæ*; ſhewed a compendious way to become partakers of his Divinity, is that by touching him man, we touch alſo God; what more compendious? *Chriſt* inform'd us as much in his *Tranſfiguration* on the Mount, where he did ſpeak of his exceſs which he was to accompliſh at *Hieruſalem*, [*Luc. 9.*] ſeeing in ſuch a Splendour, Majeſty, and Glory, he would ſolemnly mention his Death and Paſſion; *Moſes* and *Elias* would not be amid'ſt the rayes of *Divinity*, without the meditation of *Chriſt Crucified*; glory became more pleaſing to them by it, and that moſt reſplendant Viſion was thereby the more eaſily ſupported, without fear of being oppreſſed by the raviſhing violence of its delightfulneſs.

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And hence is that of St. *Bernard*, *Marcessit divinitatis contemplatio, ubi languit passionis meditatio*; The contemplation of the Divinity will soon fail, when the Meditation of the Passion languisheth and decays.

CHAP.

CHAP. III.

The Lives of the Primitive Christians propounded, as an Example in this kind of Life.

TErtullian affirms, that the *Christians* in his time, were of such an innocent Life, that they had no other crime pretended against them by their Enemies, than their *Religion*; And he gives the *Pagans* the defiance, if they say, they have Christians in their Prisons amongst them for any thing else but for their *Religion*. *Athenagoras* sayes in his *Apology*, *Nullus Christianus malus*; There is not any Christian bad, unless he dissembles his Religion. *Eusebius* relates, that in the time of *Diocletian*, the Oracle of *Apollo* answered, that the

the Juſt had hindered him from ſpeaking; *Diocleſian* demanding who theſe Juſt were, the Idolatrous Prieſts replyed, that *they were the Chriſtians*, who led an Innocent life.

Pliny Junior, writing to *Trajan*; ſayes, that he had no Crime to object againſt *Chriſtians*, but their *Superſtition*. If he had known the *Truth*, he would have *ſaid*, then *their Devotion*; we have the ſame Faith, the ſame Ceremonies, the ſame Myſteries which the Primitive Chriſtians had; but their interiour diſpoſitions, their ſubſtantial devotions, their ſolid virtues are ſo ecclipſed in our time, that ſcarce any thing of them appears amongſt us; ſo that we ſeem in reſpect of them, to be *Chriſtians only in Name*. When St. *Hierome* was called before Chriſt his Judg in a Viſion, and the Judg asking him, who he was, he replyed; *I am a Chriſtian*; the Judg ſaid unto him, thou lyeſt, *Ciceronianus es, non Chriſtianus*: Thou art a Ciceronian, not a Chriſtian; thou takeſt more delight in reading the works of *Cicero*, than

than books of Piety & Devotion, and the Judg commanded an Angel to scourge him severely for it; the marks of which remained for a long time in his body, as he writes of himself to *Eustochium*.

Are they then to be esteemed true Christians, who spend most of their time in reading frivolous *Romances*, *idle Play-books*, and such fopperies? *Voluptuous Man*, if God should demand of thee, what art thou? as sure enough he will one day; if thou sayest unto him, thou art a Christian, he will give you the lye; and say, you are not a Christian, but an Epicurian; you observe the precepts of *Epicurus*, not of *Jesus Christ*; you have made a God of your belly, and your chiefest pleasure hath been to satisfie your bruitish passions. Vindicative person, if God should demand of thee, who art thou? darest thou say, thou art a Christian? God will confound thee presently, in saying, thou art not a Disciple of *Jesus Christ*, but rather of *Cicero* or *Demosthenes*; to repel injury with injustice; to curse them,

who curſe you; to take Revenge for words ſpoken amiſs, are the *maxims* of *Cicero*, or of *Demoſthenes*, or other *Pagans*; not of Jeſus Chriſt, who taught and practiſed the quite contrary; as to forget Injuries, to pray for our Perſecutors, or render good for evil. What will your *Vain Dame* anſwer at the hour of Death, which may happen ſooner than ſhe expects, when God will demand of her what ſhe is? will ſhe have the boldneſs to anſwer, ſhe is a Chriſtian? no ſure, ſhe knows too well in her Conſcience, that ſhe is a Worldling, that ſhe lived according to the Laws and *Mode of the World*; that ſhe hath a heart plunged in vanities; and that ſhe feared more to diſpleaſe a perſon of the world, than to offend God; that ſhe thought it not tedious to ſpend every day, three or four hours to adorn and compoſe her ſelf, to appear grateful; I know not to whom, and thought much, even on a day of Communion, to ſpend one hour, to prepare her ſelf to appear agreeable unto God. In fine, many perſons amongſt

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us, who make profeſſion of the *true Faith*, will appear then to be no true *Chriſtians*, but rather *Antichriſts*, having lived contrary to the Evangelical Rules and Maxims delivered to us by *Chriſt*, and faithfully practiſed by the *Primitive* Chriſtians, his true followers, and whom we challenge for our Predeceſſors in Religion. *Habentes Igitur*, [*Hebr.* 12.] having ſuch a Cloud of Witneſſes put upon us, let us lay aſide every weight that cloggs us, and ſin that beſet us, and let us with Patience, run the Race that is ſet before us, looking unto *Jeſus*, the Author and Finiſher of our Faith.

It is the admonition of the Apoſtle: ſuch a Cloud of Witneſſes, who ſhew to us by their lives, how we ought to live, to obtain Salvation. An antient Monk, called *Machaire*, having viſited the Cells of other Religious, who lived in great perfection, returning from thence with great Confuſion, humbly ſaid, *vidi Monachos*: I have ſeen true Monks and Religious, in compariſon of whom, I am not one, I deſerve not to carry that name.

When I consider the lives of the antient Christians, I cannot but say, *vidi Christianos*: I have seen true Christians, in respect of whom, we are but such in name and appearance only, not in effect, in manners and life. But as St. *Chrysostom* adviseth, if that we cannot arrive to so high a perfection, as the antients did, yet at least let us do what we can to imitate and follow them; *talem nubem*, such a Cloud; If we endeavour to imitate them to our power, they will be Clouds which will distill down upon us, benigne influences, refreshing dews from Heaven; otherwise, they will be Clouds, which at the day of Judgment will cast forth against us Thunder-bolts of Vengeance; they will Accuse, Confound, and Condemn us by the opposition of their former Lives and Vertues. Were they not frail, as we are? composed of the same matter? clogged and oppressed with the same flesh? as sensible and delicate as we? have we not the same God? the same Jesus Crucified? Have we not the same Sacraments? Are we not in

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the same Church? And yet we expect the same Paradice for a little, which cost them so dear. Is there any reason, that without a lawful Fight and Victory, we should possess the same Kingdom which they Conquered by so many Combats, and possessed by so holy a Violence: *Curramus ad propositum certamen: Let us run to the Fight set before us*; The *Apostle* doth not say, *Ad coronam, To the Crown* proposed; for if there were no Crown to be obtained, no Sallary to be received, yet it would be highly honourable for us to Combate in the cause of God.

How many generous Spirits are in the world, who hold it glorious to be employed in the occasion of venturing their blood and lives without any other reward, than to have the honour of serving their Prince and Country? and can we be of so base and servile a Spirit, as to be inferiour to them, in order to God, in whom we move and have our being? Let us cast our eyes on Jesus Christ, *Aspicientes in Authorem fidei*; *He is the Authour*

Authour of our Faith, and ought to be the Idea and Model of our life; let us look upon him, not only to imitate him, but to implore his ayde and succours; that as he is the Authour of our Faith, he may be also the Finisher of our Hopes; as he is the *Alpha* and first principle, he may be also the *Omega* and last end; as he is our liberal Saviour by grace, he may be our full recompence by glory,

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This

This Treatise, Containing the Principal means of Preserving and Encreasing this Life of a True Christian.

THIRD PART.

CHAP. I.

The first Means is, the Mortificaon of the Principal Powers and Faculties of the Soul, with the Passions of the sensitive Appetite.

THe greatest *Impediment* in the affair of our *Salvation*, is interiour, which consists in the *disorder* of the powers and faculties of the Soul and Passions, Rebellion of

of the flesh,& infidelity of our Sences; all which enemies seem to conspire to our Perdition, & to destroy all Spiritual Life in us. For the preserving of which, against them, we must practise Mortification; by this means to subdue and regulate them, that we be not carried headlong by their violence to our utter ruine. In the *first* place it is necessary, to reform the *three* Spiritual Powers of the Soul, which are the *Intellect*, *Will*, and *Memory*, which are the principles and origine of humane Acts, from which they proceed and depend, if they be done knowingly and voluntarily; if these be infected and corrupted as ordinarily they are, no good can be expected to proceed from them. Concerning the *Intellect*, we ought to esteem the purgation of it, as St. *Augustine* informs us. [St. *Aug. lib.* 1. *de doctrin. Christ.*] *Quasi ambulationem & navigationem:* As a walking and navigation to our Heavenly Country. For it is the *guide* of the will which in it self is a blind power, and being troubled and disordered, causeth

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an irregularity in all the other faculties? In the *Intellect* one may discover many faults to be reformed, as *ignorance* of things, one is obliged to know: *Inconsideration* and *imprudence* in executing; *Errour*, by which one apprehends whats false, for a truth: *obstinacy*, to defend and persevere in a mistake, after good information and instruction, to which one ought to Acquiess; *Temerity*, to judg of the intentions, actions and designs of another; *Carnal* and sensual *Prudence* and Graft, to circumvent others, and contrive (by ill expedients) worldly affaires. *Curiosity*, to know things, which it were more profitable to us to be ignorant of. The *Intellect* vitiated by these and the like faults, ought diligently to be mortified and reformed, or els it will be the cause of many deformed humane Acts; This reformation may be made by divers means; the *chief* is; a diligent *practise of Vertue*, which produceth true intelligence, as the *Prophet David* affirms [*Psal.* 118.] *Mandatis tuis intellexi: I got understanding*

by observing thy Commands. The customme of doing well, and experience in Devotion, is the best Mistress, by which one apprehends and profits most. *Another* means is, *reading Spiritual Books*, with an intention to obtain Purity of Mind, interposing Affective Prayers. A *third* means may be, *conferrence with Illuminated Persons*, from whom, they may receave good instructions of Salvation, and directions for their conduct in all Doubts, Temptations, & ocurring Difficulties. As for the *Memory*, it ought to be reformed about the variety of Images and Representations of terrene and vain objects, by which it is often soiled; and in pursuit of which, it importunes the *Will* to evil desires and actions; one must labour in this *Reformation*, by exercising himself in the frequent *meditation of Divine things*; which if a man exercise constantly, he will in time deface and race out the Phantasies and imaginations of vain Objects: so that after a faithful labour in this, the Soul will find it self, as it were

were absorpt in God, and will entertain and delight it self in nothing so much, and so often, as in God. The *Will* purchaseth it self proper satisfactions and interests by the motive of *self-Love*, with which it is dangerously impoysoned, and which is the Mother and Nurse of all Sin and Vices; it perverts the rectitude of intentions, Rebells against the commands of God and Superiours; it is the Enemy of perfection, the Murderer of an interiour and Spiritual Life. This Mortification and Reformation must be affected by a Dolorous Contrition for Sin, by Acts of Abnegation, by a total Submission and Conformity to the divine Will: In fine, the practise of all moral Vertues, with purity of intention, embellisheth it, as Stars do the Firmament. Next, the sensual Appetite (which is the inferiour portion of the Soul inclin'd to the commodities of the body) is to be mortified, with its Passions; which in the estate of corrupt Nature ordinarily are culpable: they are not to be condemned in *Beasts*, because

they are not governed by Reaſon; but it is far otherwiſe in *Man*, endued with a rational Spirit, able to diſcern between good and evill, and to unite himſelf to God his Soveraign good, whom he ought to prefer above all Created things; and by his ſuperiour Reaſon, imploy and order all the powers and faculties of his Body, to attain this Good. But we ſee the contrary arrive to man, by means of his paſſions which turn him from the true love of God, repleniſh him with impetuous Solitudes, for the purchaſing of terrene things, and with fears and anxieties, for the loſs of them. They fill him with *impure* phantaſies, Imaginations and Delights, precipitate him into many Errours and *Irregularities*, employ him more for the corruptible Body, which is meat for Worms, then for his immortal Soul, the Divine Particle in him; cauſeing continually Rebellions in the interiour Appetite, againſt the Superiour, preventing Reaſon and Judgment, and tyrannizing over the Spirit; ſo that they are the

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ſource and *origine of Sins*, which ruine our *Salvation*, and further a Soul towards her Damnation; and as *Lactantius* ſpeaks [*Lactan. lib. 6. Inſtitut. c. 5.*] *Omnia fere, quæ improbe fiunt, ab his affectibus oriuntur*: Almoſt all evils committed, proceed from theſe paſſions and affections. If one would repreſs the impetuoſity of choller, all clamours and contentions would be appeaſed, not any one would endamage an other; if one would moderate the deſire of having, there would be no *Theeves* by land, no *Pyrates* on Sea, no *Arms* taken up to invade others Dominions; if one would mortify the concupiſcence of the fleſh, every Age and Sex would be Holy; no perſon would do, or ſuffer, what is infamous in this kind; all theſe and the like diſcords come from the paſſions, not mortified and regulated according to reaſon. Paſſions thus ordered, are good, and about lawful Objects.

Thus they are *Souldiers*, which Second the endeavours of their cheif, the Spirit: they are *Ornaments* of vertuous

tuous actions; *Ardours* of the heart, without which it would languish. But the most part of men, by the corruption from original sin, follow their naturall inclinations and passions, by which they are hurryed into many disorders and damages, irreparably; therefore a strict mortification of these, is necessary to a good and well ordered life, and to conserve the interiour state of the soul entire: without the regulating of these, a man is so far from tending to perfection, that at last he will find himself, to become uncivil, barbarous, brutish, wholly governed by humours and phantasies, without repose in his Soul; continually agitated by disquiets, caused by his sensual affections, to which he hath resigned the dominion and empire of his affairs, not capable to govern them with any order. For which the *Antients* compared such a man unto an uncultivated field, over-run with weeds, thorns, bryars; as such a one ordinarily is, with sins and vices. These passions

passions and affections may often be hindred, from riseing and breaking forth, by a prudent foresight and prevention of the occasions of them; for oftentimes when they seem to be mortified in us, they lurk Secretly in the heart as fire under ashes, which will break forth, with a violence upon occasions presented, if there be not a strong and vigilant guard set over them; for which reason St. *Gregory Nazianzen* ascribes the destruction of *Saul*, to one spark of his former passions, stirred and blowed up by occasions: In this we should imitate a cunning Pylot, who shuns a tempest, when he sees he cannot easily resist it. Again, one may Suppress these passions, by combating generously against them, not once or twice, but as often as these assault us; for this reiteration of resistance, will moderate and debilitate their violence and forces, according to that advice of St *Augustine*, that we must frustrate by this means their attempts, that they may

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not presume any more to rise; having so often assaulted us in vain. One may mortify and moderate passions and affections, by yeilding something to them, and by making use of them against themselves; which is done, by giving them supernaturall and right objects. This course our *Blessed Saviour* took; St. *Paul* was of a cholerrick-hot humour, but our Saviour *Jesus* converted it, he turned this fire into a flame of Apostolical Zeal; he did not Suppress this passion, but changed its object; so that by the same arms with which he persecuted his *Name*, he preached his *Gospel*; St. *Mary Magdalen's* passion was *Love*, he did not destroy it, but converted it, presenting himself to be the object of it; this is an easy cure, & an admirable triumph, to use passions themselvs, for an instrument, whereby to gain a conquest over them. St. *Augustine* teacheth us this Art, councelling us, to overcome fear by fear; the fear of the evills of the world, by fear of offend-

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ing God, of incurring hell, and losing Heaven. St. *Isidore* affirms the same, explicating those words of the *Psalmist Iraſcimini, et nolite peccare*: be angry, but Sin not: overcome (saith he) choller by choller it self; give something to this passion, but to the end to delude it; turn thy choller against thy brother, to a hatred against your self, and your passion; this was the advice of St. *Basil*, saying, Turn thy anger against the devil the *destroyer of Souls*, but have mercy upon thy *Brother offending* thee.

Some hold, that the greatest expedient to mortify these passions is, to *Chastice the body*, by fasting and rigorous austerities; for which reason many of the Saints treated their bodies very rudely; that by this means, they being debilitated, their Souls might be more vigorous in their functions; and the flesh less rebellious & refractory to the decrees of reason. From hence proceed the austere *Vows of religious*, crucifying our carnal affections, thereby to chastise the insolencies

lencies of the ſenſuall appetite, and to render the body a ſlave to the ſpirit. However, not to condemn corporall mortifications, if uſed with diſcretion, according to the Cuſtom of all antiquity, and not taking Chriſt down from the Croſs: In my judgment, the beſt and moſt efficatious means, is *not to tame the ſpirit by the body, but to ſubject the body by the ſpirit*; for the fleſh is not the only and principal criminal to be thus handled; wherefore it is more expedient, to mortify theſe paſſions by the Superiour part of reaſon and the ſpirit; which, conſidering what is profitable, and what hurtful to its ſalvation, from generous reſolutions of purſuing the former, and declining the latter, and ſo ſweetly draws the ſenſitive appetite after it, and forceth it to deſiſt from following its vitious inclinations. For example, a man reflecting upon the motions of the ſenſitive appetite, and perceiving it engaged in the deſire of things ſuperfluous, and troubled about them, diſ-

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approoving such a conduct; flyes to interiour represſions, considering that we were created for paradice; not inordinatly to desire and pursue temporalls, but covet and seek eternalls; and that it is to little purpose, to disquiet ones self, for the transitory affairs of this world, but that rather we ought to possess our souls in peace and patience. After such considerations and interiour represſions, the soul with a great resolution frames desires of spirituals, and forceth it self to remain in peace and silence; by which it attracts after it the sensitive appetite, and rationally orders the passions of it, at least as long as it remains in that condition. O my Soul, thou hast a difficulty to Suffer a disgrace, thy passions spur thee forward to reveng; consider with thy self, that it is far more reasonable for a Christian to imitate the clemency of his Saviour, and benignity of the same God. By the like considerations, according to the diversity of passions, a man will

become more vigilant over them, and more powerfull to ſuppreſs and mortify them. This methode is more ſweet and humane, more generall and eaſie for a good regimen of life, and is alſo a moderate chaſtiſement for the body. I will conclude this firſt means with that of the Apoſtle [Rom ch. 8.] *If you live according to the fleſh, you ſhall dye; but if by Spirit, you mortify the deeds of the fleſh, you ſhall live.*

CHAP.

CHAP. II.

Of Interiour and Affective Prayer.

BY ſpeaking here of Interiour and *Mental Prayer*, I intend not to exclude *Vocal*, if it be performed with the attention of the mind, and the affection of the heart; for if theſe be wanting to it, I eſteem it not worthy the name of Prayer. The neceſſity of Prayer, to ſuſtain this ſpiritual life of ours, appears by this, That in Sacred Writ there is not any precept ſo often repeated, nor ſo ſeriouſly recommended to us, as this, *Non impediaris orare ſemper*; [Eccleſ. 18. 22.] *Be not hindred from Praying alwayes.* It is the Councel of the

the *Wise Man*; no business howsoever profitable or necessary should hinder thee from the assiduity in this exercise. The *Prophet David* in many places of his *Psalms*, commends to us not any thing more than the study of Prayer, and praising God; our B. *Saviour* often and carefully puts us in mind of this, *Oportet semper orare*: [Luc. 18.] *Ye ought always to Pray*; there is a necessity of it, not some time, not often, but you must *always* Pray: And again, *Vigilate semper orantes*, [Luc. 21.] *Watch, always Praying*. He did not only teach us the necessity of Prayer, by words, but also by his own example; he often ascended Mountains, and retyred into desert places to be more vacant to Prayer; and as St. *Luke* testifies, he often spent whole nights in Prayer; not for his own necessities, but for our instruction. St. Paul seriously commends and commands this: [1 *Thes.* 1.] *Be instant in Prayer, pray without intermission*. And again, [1 *Tim.* 2.] *Volo vos orare*, &c. I will that you pray in every place.

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But some may scruple here, how this precept of *alwayes praying* can be observed and practised? some expound it, that we ought to be always employed in some good, to the honour of God; every good work, as they say, being a kind of Prayer: But this cannot be the true sence of it, because *Christ* maketh a difference between prayer and good works, and maketh Alms, Prayer, and Fasting, distinct things; therefore there is some other way how this may be understood. St. *Augustine* [St. *Aug. Epist.* 112. *c.* 9.] expounds it thus, *To pray without intermission: what other thing doth it mean, then to desire without intermission, Eternal Life? Let us desire this of our Lord, and we always pray*; and by this we may easily conceive any man always to pray, and to spend both day and night in Prayer: And this desire in the heart of the godly doth never cease, but they alwayes seek and implore the Divine assistance, whether they eat or drink, or what else soever they do; as a man in Prison clogg'd with Irons, al-

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wayes desires his Freedom. Others answer to this doubt in this manner; we must not understand this so strictly, that we should not in a moment of time cease from prayer, but that very often and diligently we should employ our selves in it, nor for other works less necessary, omit it; as if a *Physitian* should say to his Patient, see that you always eat this kind of dyet, and never intermit it; he doth not mean by this manner of speech, that he should sit day and night at the Table eating; but that at convenient times, as at Dinner and Supper, he should not abstain from it: So he is said always to pray, who every day hath set-times consecrated to prayer, and permits not himself to be called or hindred from thence. We may easily continue this exercise all the day, by the help of *jaculatory prayers*; which we may use at all times, in all places and company; for which St. *Augustine* commended certain *Monks in Egypt*.

What work or company can hinder thee from lifting up thy heart to God, with

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the Psalmist [Ps. 37] in these few words; *Intend unto my aid O Lord God of my Salvation.* Which words *Cassianus* affirms to be most powerful & efficatious; or one may use a variety of such short speeches; This thou maist do saith St. *Chrysostome*, whersoever thou art, no place can hinder thee from lifting up thy heart to God; if thou wert dressing meat, washing dishes, sweeping the house, or the like, thou may'st thus pray. I could wish that they who are delighted in prayer, and willingly spend their time in it, would not burden themselves with a multitude of *Vocal* prayers, and *discoursive* Meditations; but give more to the *affection* of the Will, than to the *speculation* of the understanding; spending most of that time in setting their affections on fire towards God, which is the true end of prayer.

A man may understand the necessity of prayer, who truly considers the miserable estate of man, reduced to such a misery and poverty in spirituals, that he *cannot* of himself act, speak, or *think* a-

ny thing that is grateful to God, *unless assisted by his holy Spirit.* What remains for an infirm Beggar, who hath no art, no patrimony, nor strength to labour for his being? What remedy in this condition, but to beg, or else to perish? Doth not then our condition, like to this, enforce us continually to fly to God by prayer, and by this means to beg of him (who is rich in mercies) a supply of all necessaries for this our life, as we are instructed in the *Pater Noster*, by asking our daily bread? The *Salvation* of every Christian depends on God, whom we must daily implore for the obtaining of it, and beeause this Salvation of ours is in continual danger, and that every one is bound to procure it with all care and diligence he can; hence it is, that always we are bound to pray to God for it, seeing it is not to be obtained by any other means, than *from him*, and *by him.* Again, there is no man, who hath not somtimes sinned, nor that hath any warrant or security hereafter not to sin; and in this respect, it is most necessary

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for us, by daily prayer, not only to ſeek that he would graciouſly pardon and forgive our former ſins; but alſo that he would be pleaſed to prevent with his grace, leſt we fall again into other ſins, through which we may incur eternal Damnation. We have *a continual War*, as the *Apoſtle* informs us, *with inviſible* and powerful *Enemies*, and of our ſelves we are weak and unable to reſiſt and conquer; how can we be for a moment ſecure, if we neglect to implore aid and aſſiſtance from God? this St. *Chryſoſtom* ſets out to us by that of *Exodus*; [*Exod. 17.*] where it is ſaid, that when *Moſes* lifted up his hands in prayer, *Iſrael did overcome*: but when he was remiſs in it, the *Amalekites* his Enemies *did prevail*; from hence that Holy Father concludes, that he is not to be excuſed, who would not have his Enemy overcome, and yet ceaſeth from prayer; *Oratio jugis, infirmitas hoſtis*, as he ſpeaks, *Continual prayer is a weakning & worſting of our Enemy*. He affords weapons againſt himſelf, who ceaſeth to weary his

Enemy by the instancy of prayer: and lastly, he concludes with this exhortation; *If thou desirest to be freed from dangers, to overcome the Devil, to subdue the Flesh, to suppress the sensual Appetites, to root out Vices, to procure Vertues, to contemn Temporals, to love and possess Eternals, give thy self seriously to Prayer.* But *prayer*, to be powerful and efficatious, for a supply of all necessaries, must be *qualified* with these *two conditions* especially: *First*, it must be done *with attention* and recollection of Spirit; *Christ* by his own example in the Prayer he made in the *Garden*, immediately before his Passion, taught us this; he would not prostrate himself there to his *Heavenly Father*, before he was abstracted and *separated from his Disciples* there with him, *Quantum jactus est lapidis*, [Luc. 22.] as far as the cast of a stone; to inform us, that in this exercise of prayer, we should abstract our selves from all Creatures.

This at the first was a defect in St. *Augustine*, as he confesseth, [*Lib.* 10. *Conf.*

Conf. c. 27.] *Mecumeras, & tecum non eram*: Thou wert with me, but I was not with thee. God was with him by his immenſity, but he was not with him, by reaſon of his Diſtractions. St. *Chryſoſtom* Councelleth that our prayer ought to be *Myſterium*, a Miſtery, ſo ſecret and intimate, as known only to God, and not ſo much as to our ſelves. *Caſſianus* affirms, that not to be a perfect prayer, in which a man reflects upon what he prays, he ſhould be not only diſtracted, but alſo ſo retired and abſtracted, as to be, not only ſeperated from others, but even from himſelf by Union with Gods will; and ſuch a prayer is a true *Miſtery* and ſecret. It is the advice of *Origen*, that the Soul ſhould have always a *fixed Altar* in it ſelf, in which it ſhould offer up unto God the Sacrifices and Victims of praiſes and prayer: It is the admonition of our *B. Saviour* in the *Goſpel*, that when thou prayeſt, *Intra in cubiculum*, Enter into thy Chamber or Cloſet; which is not only to be underſtood of a

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material Chamber, or place of Retirement, but of entering into the Heart, & remaining incloſed there from all the World, as St. *Chryſoſtom* Expounds it, *In cubiculo orat:* He prays in his Chamber, though it be in the Church. *Qui Solum Deum attendit:* who there only attends to God. St. *Ambroſe* renders the ſame ſence of our Saviours words, *Habes ubiq; cubiculum:* Thou haſt thy Chamber, which is thy Heart, every where; into that thou muſt Retire, and remaine therein incloſed, in the time of Prayer; the doors of the Sences being ſhut, and all diſtracted occaſions and imaginations Excluded. This Chamber hath *three Cells*, into which thou muſt enter; theſe are the *three Powers*, *Memory*, *Intellect*, and *Will*: enter into the *Memory*, being only mindfulof God, and what thou art to meditate of; into thy *Intellect*, conſidering God preſent in thy Soul, and contemplating thoſe things only, which belong unto him, and being very attentive what he ſpeaks there, to thy Soul: into thy *Will*, produceing there, Acts

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of Affection towards God. *True Devotion* is of the nature of a *Turtle*, which seeketh solitary places, that there she may not be interrupted in her amorous Sighes and Languishings; which one should principally practise in Domestick and ordinary Prayers, not as many do, who say their Prayers in dressing themselves or by the fire-side in hast, and so their Prayers vanish as Smoak. As for Prayers in publick, as in Churches, where one cannot enjoy the retreat of a place, they must retyre the so much the more, to the retreat of their Heart, as the *Alcyons*, which in their little Nests injoy a calm in the midst of Waves, a repose in the Sea, tranquility in an Element troubled with Winds and Storms: which we may do, if we shut *our Eyes*, and regard not the objects which inviron us; *our Ears* by not hearkning to the discourses of others; *our Mouths* in talking only with God, *our Imagination* chasing away vain and imperfect Thoughts, by which we shall enjoy Peace and Retyrement in

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the midst of Assemblies. *Joseph* would not manifest himself to his Brethren, till all the *Ægyptians* were out of the place, neither will *Christ* communicate his Comforts and Sweetness to a Soul, if *Ægyptians* be present, vain imaginations and distractions, which disturbs the Peace of it. The *second* condition Required to the efficacy of Prayer, is *purity of Mind*, from the affection of Sin; as Women who go to fetch clean Water, are careful to carry Pots or Vessels cleansed from other Liquors: This God required of his People, by the Prophet Isay [C. 1.] *Lavimini, mundi estote.* Wash, and be clean. remove the evil of your thoughts, from my Eyes; *Luxurious*, remove thy impurity. *Vindicative*, thy Anger and Choller; *Malitious*, thy Envy; *Proud*, thy Arrogance; *Covetous*, thy Avarice; *Sinner*, thy Abominations; for if thou come thus defyled and polluted before the face of God, he will reject your Prayers, as he assures you by his *Prophet*, *Cum multiplicaveris orationes.*

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When you ſhall multiply your Prayers, I will not hear you; *Manus enim veſtræ Sanguine ſunt plenæ.* Becauſe your Hands are full of *Blood*; your Hands are defiled with the *Blood* of your *Neighbours* by many injuſtices; with your own *Blood*, by Sin, which Murders your Souls. By the *Blood of Chriſt*, ſo unpriſed by you: and thus you preſume to preſent your Prayers to me, with bloody Hearts and Hands, full of Iniquity, without having cleanſed them by the waters of true Contrition. I will turn my *Eyes* from your defiled Hands, my *Ears* from your impure Prayers, my *Heart* from your polluted Hearts; I will not hear you.

This informs us, that we muſt come to prayer with contrition for our ſins, with hearts pure from affection to evill. As they report of the *Viper*, that when ſhe goes to the fountain to drink, ſhe vomits up her poyſon, that ſhe may not be endangered by it; or as the *Oyſter* caſteth out the ſalt water,

when she will open her shell, to receive the celestial dew, to conceive pearls: or as the place on which *manna* was to fall, was first purged from dust and filth by a precedent blast of wind; or as the *victims* which the antient *Jews* offered to God, were washed in a cistern of water, placed at the port of the temple, for that use. In like manner, *Wash, and be clean*, before you come to pray, if you will have your prayers gratefull to God, and beneficiall to your Souls.

This is the ground of that incouragement, in holy Job. [c. 11.] *si iniquitatem abstuleris à te*; if thou wilt remove from thee thy iniquity, then thou mayst lift thy face to God boldly, without offence.

The conditions requisite to prayer are comprehended in those few words of our *Blessed Saviour* to the *Samaritan* woman, *Spiritus est Deus*; God is a spirit, and ought to be adored in spirit and truth: in *Spirit*, by the interiour affection; in *truth* and verity, by the purity

purity of mind and intention; in *ſpirit*, without voluntary diſtractions; in *truth*, without hypocriſie; in *Spirit*, fervently and humbly; in *truth*, ſincerely and cordially.

O Soul! if thou didſt but conſider the benefit of ſpirituall prayer, how rich and liberall God is towards them, who truly invocate him, then would'ſt thou be *diligent, fervent, perſeverant* to knock at the door of his mercy; thou wouldſt not permit whole dayes to paſs without prayer: this would be thy exerciſe in morning, mid-day and night; prayer would open the begining, conduct the progreſs, conclude the end of all thy enterpriſes.

The reaſon, why moſt people in the world, are plunged in a carnal, and ſenſuall life, is the defect of *Internal and ſpirituall prayer*, by the exerciſe of which they would enter into their hearts, to diſcover the true cauſes of their diſtempers, and ſo be excited to apply convenient re-

medies againſt them. If every one would be ſolicitous, to demand of God all graces neceſſary, for his ſouls conduct in *his vocation* and condition, it is impoſſible that God ſhould refuſe him, or that he ſhould ſuffer ſhipwrack of his Salvation; becauſe God cannot lye, becauſe he is engaged by his word to give his grace; and his light, to conduct thoſe, who demand it of him; if their prayers be accompanied with requiſite conditions, with confuſion for their ſins, a deſire of his grace; with interiour attention, humility, perſeverance. *Dabit Spiritum bonum*; he will give his good ſpirit, to thoſe that demand it, and every one *who ſeeks, ſhall find, ſi petiiſſes*; if thou hadſt asked, he would have given thee the water of life. But many ſpend whole days entirely, without thinking that *there is a God*, or that they have a ſoul to ſave, riſeing and lying down without once lifting their hearts to heaven. *Sicut equus et mulus*; as horſes and beaſts:

beasts: others come to Church, *to see and be seen*, to prattle rather then to pray; others for the most part, pray for temporalls, as honours, riches, health and conveniences of the body, rather then for the grace and light of Gods spirit, to enable and direct them, in the affairs of their *Souls Salvation*; The prayers of others, are accompanied with such *distractions*, imaginations, and negligence, that we must conclude with St. *James*, [cap. 6] *petitis, et non accipitis*; ye pray, and receave not, becauſe you ask not as you ought. Of all prayers, all things equally considered, the morning prayers are most profitable; and the earlyer, the better. It is a reprehension of St. *Chrysostome* [St. *Chrisost. deorando Deo*] *qua fronte*: with what face do'st thou behold the riseing Sun, unless thou first adore God, who sends thee that gratefull light? Hence in the primitive times, the *Christians*, resorted to the Churches early in the morning, before day-light, as *Tertullian*

tullian and *Euſebius* relate; conformable to which, is that exhortation of St. *Athanaſius* [St. *Athana. de virg.*] *Oriens ſol videat*: let the riſing Sun behold a prayer-book in thy hand. St. *Baſill* informs us, it was the cuſtome of Chriſtians in his time, to prevent the riſing Sun in their prayers. The *Gentiles* and Pagans, by the light of reaſon, did thus adore their Gods. *Vergil* [Li. 11. *Æn.*] relates of *Æneas*, that firſt of all he did pay his vows to God; we read in Exodus [c. 7.] that God thus commanded *Moſes*, *vade*; Go to *Pharaoh* early in the morning: behold, he goes then forth unto the waters, to perform ſome kind of adoration to them, as *Abulenſis* and others affirm, upon that place: this *Pagan* underſtood, that *morning adoration* was moſt proper for God. *Elias* [Reg. 3. 18.] granted to the prophets of *Baal*, the morning to ſacrifice to him, for this reaſon, as *Theodoret* obſerves, leſt being confounded by his not hearing them, they might excuſe them-

themſelves, by ſaying that he did not firſt of all in the Morning receive a Sacrifice from them. The *Prophet David* found the benefit of this Morning Prayer, when he ſaid, *Domine mane: Lord in the Morning thou ſhalt hear my Prayer*; this may be *one Reaſon* why theſe Prayers are moſt grateful to God; Becauſe the firſt fruits, by all right, are due to him; ſo he offends againſt this, who gives them to another. Is it not a perverſity in Chriſtians to invert this order, to be intent and buſied about other things? St. *Chryſoſt.* confounds Chriſtians, negligent in this, by this Example: A *King* comes into a place, and men think it honour to prevent others, and to be the firſt in rendring homage to him, and think it a neglect to ſuffer Inferiours to go before them in it: But this diligence, ſaith he, is wanting in Chriſtians, in rendring their Devotions and Service to God: they do not care if they be prevented in it, even by unreaſonable and inanimate Creatures: what is this but to prefer, and eſteem more of

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an Earthly King, than of the King of Heaven; but many here, ſaith the *Holy Father*, pretend excuſes, by reaſon of neceſſary employments; but if the love of God were fervent, and the eſteem of him the chiefeſt above all, ſuch frivolous and cold excuſes would not prevail: who more employed in neceſſary affairs than *King David* was? and yet in the *Morning* he did conſecrate the firſt-fruits to God; lay thou aſide all excuſes, and ceaſe to palliate Sloath and Tepidity under the Cloak of Neceſſity, which is ſo diſpleaſing to God, that he is, as it were ſtreightned and oblidged by it, to be ſparing in beſtowing benefits, as he ſpeaks by his *Prophet Zachary*, [c. 11.] *Contracta eſt anima mea in eis*; My Soul is ſtreightned in them. *Another* reaſon, why theſe *morning* and early prayers are ſo grateful to God, may be this; Becauſe it is the proper *Office* of the *Angels*; and God, to render us like unto them, would have us joyn with them in praiſing him in this manner. That this

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is proper to *Angels*, holy *Job* [*Job* 38.7] informs us, calling the Angels *Morning Stars*, *Cum me laudarent*; when the Morning Stars did praise me together; and all the Sons of God exulted for joy: SSt. *Hierome*, *Gregory*, *Bede*, and others, by the Morning Stars understand the *Angels* which are said to be Morning Stars, because from the very beginning, as soon as they were Created, the first thing they performed, was to praise God: A *last* reason of these *Morning* prayers may be, because they are not so subject to distractions, being performed before we be ingaged in other things; and preventing all affairs, they have a gratious influence upon all the good we do the day following, to direct it aright to the honour and glory of God; And thus every *good work* may be stiled a *Prayer* when it is done, in vertue of precedent Prayer; and so one may pray all the day long, by doing some good or other in vertue of his former Prayers.

I will conclude this with that of *Solomon*, [Eccles. 39.] *The just man will*

give his heart, to reſort early to our Lord that made him, and will pray before the moſt high.

I have been ſomthing tedious about this Interiour and Spiritual Prayer, becauſe of the great neceſſity of it, to regulate and preſerve a ſpiritual life, and becauſe it is ſo much neglected in theſe times.

The laſt Means to Preſerve and Encreaſe a Chriſtian Life in us, is a Devout Frequenting of the Sacred Euchariſt.

This appears clearly by the Words of our *Bleſſed Saviour* in St. *John*, [C. 6.] *Qui manducat me, ipſe vivet propter me*; he who eats me, ſhall live by me; for which Reaſon the Antient *African Chriſtians* called this Miſtery *Life*; as St. *Auguſtin* relates of them. [*S. Aug. de pec. merit. lib.* 1. c. 24.] becauſe he gives himſelf here to every one in particular, to render him Partaker of his Divine Life. For this

this reaſon *Paſchacius* compares this *Sacrament*, to the *Tree of Life*, planted in Paradice, to preſerve and prolong the Life of Man. And to ſignifie thus much, it is inſtituted under the *forms of Bread and Wine*; to inform us, that it produceth the ſame effects, in order to a *Spiritual* Life, as theſe *Elements* do, about the *Corporal* Life of Man; for which, it is ſtiled by St. *Cyprian* [St. *Cypr. Ser. de laps. de cœna dom. Ep.* 54.] a *Celeſtial Viand*, the aliment of Immortality, a Divine Nouriſhment: So the grace of the *Euchariſt*, is properly nouriſhing Grace, becauſe this *Sacrament* is inſtituted and ordained, to augment, fortifie and conſerve the *Spiritual* Life of the Soul. It is an obſervation of St. *Cyril* [*Cyril. Alexand. lib.* 4. *in Joan.*] that our *Bleſſed Saviour* ordinarily in working of Miracles, uſed the Application of his *Sacred Body*; as when he would cure the infirm, or raiſe the Dead, he touched them with his Hands, to ſhew that his Fleſh united with the Divinity *Vivifica eſſet*: had a vivificative Vertue

in it. That which he did visibly in the world, he doth invisibly by Grace in this *Sacrament*; and by the *Real Presence* of his Body in this *Mistery*. By which Union with him, we receive in a most excellent and abundant manner, the communication of his Life and Spirit. We are incorporate here, and made one Body with him, to the end that we live by him, as *St.* Augustine affirms, [*St. Aug. tract. 26 in Joan.*] This *Sacred Eucharist renders us strong in Dangers, constant in Labours, patient in Afflictions*; it expels humane Fears, and exceedingly confirms the Heart of Man; and was lively represented by the *Bread* which *Elias* received from the *Angel*; by the vertue of which, he walked through the desert to *Oreb*, the Mount of God. *David* shadowed it out, in that of the 22. *Psalm*, *parasti mensam*: thou hast prepared a Table before me, against all that trouble me; and what other Table can he mean, but this, which Christ hath set before all his faithful? What other

ther Table can fortify him against all his Enemies, but this, wherein is eaten *Fortitudo Gentium*, the Fortitude of the Gentiles: hence St. *Chryſoſtome* ſaith, that we ſhould depart from this Table, *Tanquam leones*, as generous Lyons breathing Flames of Fire, and become terrible unto the *Devils*. The reaſon why this *Celeſtial Food*, Armeth our Souls againſt all the aſſaults of our Enemies, may be eaſily conceived by this; for it would little avail a *Souldier* Armed *without*, if he were deſtitute of natural Force and Strength of Body to manage his Weapons; if for Hunger his Vital Spirits failed, if he were ſo weak that he could not ſtrike a Blow: therefore *Meat* is neceſſary to reſtore his loſt Forces, and conſequently to Arm him *within*, againſt the Troops of his Enemies: So likewiſe Internally, doth this Holy *Euchariſt* fortify us by Spiritual nutrition and vital Suſtentation, againſt our ghoſtly Foes; therefore *Chriſt* ſaith, *Caro mea vere eſt cibus*, my Fleſh is Meat indeed. To ſignifie this, the *Coun-*

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cell of Trent [Seſſ. 13. c. 2.] would have this *Sacrament* receaved, as *Spiritual Food*, to Nouriſh and ſtrengthen the Soul; and as an *Antidote*, to free us from venial Sins, and preſerve us from Mortals. Hence the *Affrican Council*, as St. *Cyprian* relates, though it had determined, the *Euchariſt* not to be given to thoſe, who had denyed their Faith in Perſecution, unleſs it were in caſe of Neceſſity or Infirmity; yet a new Perſecution ariſing, they Decreed it to be Adminiſtred to ſuch, leſt they ſhould fail in the profeſſion of their Faith, by Torments. Such fortifying Vertue they attributed to it, as St. *Cyprian* Affirms, that he is not ſufficiently prepared to ſuffer Martyrdom, *Qui ab Eccleſia non armatur ad prælium*; who by this means, is not Armed by the Church to Combate againſt the Enemies of it. In this *Sacrament*, we do not not only receave an *encreaſe* of Sanctifying grace, but in conſequence of our communions, the Divine providence is, as it were obliged, to give us *actuall*

tuall graces, lights, motives, inſpirations to aſſiſt us, and further us in good, for the future; why ſo? becauſe this *Sacrament* is inſtituted to conſerve, and encreaſe the Spiritual life of the ſoul; And becauſe, the means neceſſary to make this encreas, and eſtabliſh perſeverance, is the exerciſe of holy actions, and the practiſe of good works; of which ſuccours we have aſſurance, by vertue of this *Sacrament*, if we will worthily cooperate with them, and conſerve them in our hearts, to make them eternally profitable: for which reaſon, it is Stiled by our *B. Saviour*, *Food, qui permanet in vitam æternam*, which remains to life eternal. Do not think therefore, that the *Blood of Chriſt* works only in our hearts, in time of Communion, or whilſt it remains in us really, under the *form* of the Sacrament, but that it alſo preſents us an eternall fecundity and motive to good works, which St. *Auguſtine* expreſſeth by this ſimilitude; The command which God

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gave to the earth in the begining, to *produce herbs and fruits*, was not only operative for *then*, but that same impression works, for all *ensuing Ages*; in so much, that the productions, which we see in order of the Nature, are but Explications of that first Word *Germinet terra*, Let the Earth bring forth: [*Gen.* 1.] So the Communion we Receive, is a Secret impression, and tacite Command, which Jesus Christ made, to produce the Fruits of good Works in us; *Germinet terra*: Let the Earth, watered and made Fruitful, by my Blood, thus bring forth; nor do these impressions only work, during these pretious Moments of his Reall Presence in us; but they extend their Activity, through the rest of our Life; so that all the actions of a Christian, ought to be explications, and living interpretations, of this Substant *Word*, and *Life*, which *Jesus Christ* leaves in us. This is the opinion of St. *Bernard*, saying; *Siquis vestrum*; if any one

one of you finds not in himſelf, ſuch violent motions of Anger, Envy, Luſt, & the like, let him give thanks to the *Body* and *Blood* of *Chriſt*, becauſe the vertue of the *Sacrament* works in him. Is it not now reaſonable that you live and work as true Chriſtians, after having received in you, ſuch a fruitful principle, cauſe and root of good. *Radicati in ipſo*: [Col. 2.] rooted thus in him? If there be any thing, can give us aſſurance of the efficacy of this *Sacrament* in us, it is the exerciſe of good works and a vertuous life; *one knows a tree by the fruit of it*; and you know, if you have effectively received this *Sacrament*, by the works it cauſeth you to produce in your Lives, ſo you may therefore ſuſpect your Communions, when they produce not ſuch Fruits in you. Upon which St. *Peter* [*Ep.* 1, 2.] Exhorts us, to aſſure our Vocation by good Works, which particularly is underſtood of the grace of this Miſtery.

Receiving in our hearts the Life of our Saviour, being aſſured of His Pre-

ſence, and of our Obligations to do good works, which anſwers the fecundity of this Cauſe, the power of Succours, the efficacity of Motives here, which we have in this Miſtery; is it not ſtrange to ſee ſo little fruit produced by this amongſt Chriſtians? There is nothing ſo common as the uſe of the *Euchariſt*; *Prieſts* ſay *Maſs* every day; a great part of *Chriſtians* Communicate *once a Month*, many oftner. And notwithſtanding this, where is the Sanctity of Manners which ſhould follow this operative Life received, this powerful principle and cauſe of Grace? you may ſee Dames, who make profeſſion, often to approach this Holy *Myſtery*, and yet they are not by this leſs violent in their paſſions, or leſs vain in their Converſations; nor are they more devout, or more charitable; which gives occaſion to *Heretiks* to judg amiſs of our Faith; and to *Libertines*, to blame the frequent uſe of this Sacrament; from whence then proceeds this prodigious ſterility amongſt Chriſtians in a Sacra-

Sacrament so fruitful and operative? It is not the fault of the vertue of it, because we received the self-same, which produced the courage of Martyrs and Sanctity of the Church. Sure we ought to accuse our selves as defective causes, by putting obstacles to the effects of it; for we have free liberty to render unprofitable all the causes of good, presented unto us. The precious *Body* and *Blood* of *Christ* have an extream inclination to save us, an infinite Vertue to confer Graces and Succours; and in the mean while, we oppose Obstacles to them, and offer violence to *Christ* himself in this *Mistery*: This may happen divers ways: *First*, it may be, we bring not necessary dispositions to render this *Sacrament* efficatious; but rather we receive it in the state of Mortal Sin, and thus trample the pretious *Body* and *Blood* of *Christ* under our feet; he gives us his Sacred *Body* to be the Means and Cause of Grace, and we by a *Sacrilegious* Communion make the same Body the Instrument of our Sin;

and ſo change the *Sacrament* of *Love*, into a *Sacrament* of *our Rage* and Malice; and as the *Apoſtle* ſays, *we become Guilty of the Body and Blood of Chriſt*. But ſuppoſe we come *free from Mortal Sin*, and in the eſtate of Grace, as much as we can aſſure our ſelves, yet we come with a certain tepidity and negligence which hinder us from receiving the fervour of Charity, and the active quality of Grace, which gives not only the Power, but the Inclinations and Motions to good works. And again, If we are *well diſpoſed*, and receive an encreaſe of Sanctifying Grace, and by the vertue of our Communions, God gives us the *Succours of actual Graces*; we may put another Obſtacle to their efficacy, in *not cooperating* with them, by not ſeconding their influences, but rather refuſing their impreſſions; and therefore no wonder if our Communions are ſo unprofitable. And thus truly one may ſay of us in this condition, as St. *Paul* ſaid of the Infidels, *Veritatem dei in injuſtitia detinent*,

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[Rom. 1.] they detain the truth of God in injuſtice. *Jeſus Chriſt*, the Truth, which we have received in Communion, his Grace, his Lights, and his Inſpirations, we hold Captives in our hearts; and commit a high injuſtice by hindring them from produceing their effects in us.

A *Laſt* Reaſon of this ſterility may be, becauſe we *conſider not the Communion* we have made, nor the Obligations it impoſeth on us, to render them efficatious. After the *uſe of Communion*, we ſhould often think of it, and amongſt the occaſions of ſin, or doing of good, we ſhould receive this *Sacrament Spiritually*, in our minds; ſaying, *be pleaſed my Saviour, that I do not any thing unworthy your Pretious Blood; Live in me continually by your holy Operations, that I may one day receive from your hands, the recompence of it in glory.* It is St. *Chryſoſtom*'s Advice and Councel, [*Hom. 60. ad pop.*] to conſider this our dignity in the occaſions of ſin, to the end that ſuch a conſideration may ſerve us as

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a Bridle to *Curb* our Passions, and as a Spur and excellent *Motive* to excite us to good; *Quanam erit nobis excusatio*; what excuse can we have, that being partakers of such *Mysteries*, we commit such Crimes? So the *Holy Father* farther especially exhorts, that we ought to be Good and Vertuous *before* and *after* Communion; *before*, to render us worthy to receive the Sacrament; *after*, not to appear unworthy of having received it; And by this means, our Communions will produce in us *Perseverance* in Grace, and *Consummation* of a Spiritual Life, which is the last *end of the Sacrament*, and the *Object of our Hopes*.

FINIS.

ERRATA.

Page.	Line.	Read.
1	12	alone.
10	16	*Ad Pop.*
26	6	*anathema esse*
29	10	on
33	14	pimp.
45	5	preferred
46	5	*meo*
	17	Christian
	20	*Infirmatan*
49	24	*fides*
62	3	*langnet*
71	1	A Treatice
93	1	*Mecum eras*
94	5	*cubiculo*
	13	retire so
97	9	dispised
101	19	*De Orando*
110	22	do not only.